

# INTRODUCTORY STUDIES IN NEWMAN





Joseph Portland St. M.  
INTERNATIONAL CHRISTIAN  
GRADUATE UNIVERSITY

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110C



**INTRODUCTORY  
STUDIES IN NEWMAN**



DR. NEWMAN.

*(From an engraving published about the year 1850.)*

INTERNATIONAL CHRISTIAN  
GRADUATE UNIVERSITY  
**INTRODUCTORY  
STUDIES IN NEWMAN**

WITH  
INTRODUCTION, NOTES AND INDUCTIVE QUESTIONS

*A Text-Book for Use in Senior High School  
and College Classes, Study Clubs  
and Reading Circles*

By

SISTER MARY ANTONIA, B.V.M., PH.D.

*With Foreword by*

THE RT. REV. THOMAS J. SHAHAN, D.D.



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✠ PATRICK CARDINAL HAYES  
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1929 Dedicated

to the Most Reverend  
JAMES J. KEANE, D.D.  
Archbishop of Dubuque  
Patron of Education  
in Commemoration of his  
Episcopal Silver Jubilee  
1927

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## FOREWORD

Cardinal Newman, by common consent, has long taken his place among the classic masters of English style. Wherever the tongue of Shakespeare and Milton is spoken his writings are accepted as an authoritative standard of literary excellence. In balance and rhythm of phrase, in the accurate choice of words, in the close weave of his thought and its logical process, he has no superior. The range and variety of his topics, their unexampled elevation, their highly personal appeal, and their grave content, lend them a value for youthful readers that is enhanced by their sincerity, "sweet reasonableness," and moral earnestness.

In countless pages of Newman verbal music has reached perfection. There is something delicate and quasi-spiritual in his diction that haunts the reader and fascinates him. It glows with a subdued radiance, like a landscape of Corot. Never in English letters has such a rich content found expression at once artistic to a fault and reflecting perfectly both truth and conscience. Cardinal Newman is, indeed, the mirror, broad and flawless, of the age-old culture of England, literary, social, and religious. On the edge of its new life of skepticism and the machine he stands out, solitary and unapproachable, a welcome though unexpected witness to our Catholic past in all its rich social

service, and a herald of its religious message to the widely diffused millions for whom the English language is henceforth the normal reflection of thought and life.

For the higher grades of our Catholic schools an intensive study of Cardinal Newman is desirable, both of his ideas and his style. The former have a universal value and the latter offers on every page qualities of splendor, music, and truth never before so closely united in one person. The writer of this brief but meaty introduction to the works of England's greatest scholar, and most successful apologist of its ancient faith, has opened a rich field to the admiration and the ambition of our Catholic youth. May the success of her efforts equal their merit and the severe toil bestowed upon these perfect gems of English speech!

✠ THOMAS J. SHAHAN.

WASHINGTON, D. C.,  
January 4, 1929.

## INTRODUCTION

One of the most striking and interesting episodes in the course of Catholic literature and thought in the new era since the war is the great outburst of popularity for Newman among the Catholics of Germany. An account of this movement is given in the *Catholic World*, April, 1923. Newman was well known in Germany before this, however. His *Lectures on the Present Position of Catholics in England* (1851) were translated long ago and introduced with a preface by Doellinger. Translations also have been made of the *Idea of a University*, the *Apologia*, and the essay on *The Development of Christian Doctrine*. Also the *Grammar of Assent* is translated with the title, "The Philosophy of Belief" by a writer, Theodor Haecker, whom it converted. Today there is a plan to present the whole of Newman's thought to the German nation both by selection and by all of his works in a collection.

While the fame of Cardinal Newman is thus growing abroad, we are reminded that the foremost universities of our land have long admitted that every one claiming to be an English scholar shall be familiar with the great Cardinal as a writer and know something of the vitality of his thought and the charm of his style. It is impossible to acquaint oneself with this without recog-

nizing Newman's relation to the English Catholic Renaissance of which the Tractarian agitation was an important religious phase.

Newman's writings cover a wide field and introduce the reader to philosophy, theology, history, university education, romance and poetry, yet one ventures to say that the greatest possible good to be derived from the study of any one of his works is a stimulus to faith and an increased esteem for the triumph of truth manifested in the light of his own spotless integrity. His writings appeal not to the speculative understanding but to the heart and the will—the entire personality.

This being the excellence of Cardinal Newman's writings,—the peer if not the superior of any English prose writer, the most illustrious of all Catholic litterateurs and one ever inculcating respect and admiration for the principles and cultural treasures of the living teaching Church, would it not be a loss for our young students to know him only by name, or for their minds not to be impregnated with his distinctively Catholic spirit? The complexity of modern life and the spread of human knowledge call for a parallel of broader knowledge and pride in the truths of Faith, if religion is to pervade the life of the growing youth and his activities. Hence, the imperative duty of the schools to enable every student according to his capacity to find the inspiration there may be in any and every thing that possesses spiritual beauty.

Cardinal Newman undoubtedly made use of every opportunity of influencing others. He says:

“We could scarcely in any situation be direct instruments of good to any besides those who personally know us.” To him the most momentous experience is that which personal beings have of one another. In comparison with personal things all else is valueless.

To stimulate into a healthful activity some of the nobler instincts and faculties of the soul is the immediate function of literature according to his own words. As Brother Leo says: “He (Newman) stressed the often forgotten truth that both religion and literature possess an intellectual as well as a merely emotional element, and he pointed out the rational approach to God as the Infinite Truth and Infinite Beauty.” Making literature real and vital to the students is not merely making it interesting, but real in the sense that it becomes part of their lives, because they have made it theirs through thought and appreciation. And since every piece of literature is the record of an experience which its author wishes to share with others, the reader attains an enrichment of life only in so far as he re-lives the experience, re-thinks the thoughts, re-imagines the dreams of the author. To think the thoughts after a master who can interpret God, nature, and life is an accomplishment worth surely all it costs.

That our young people may appreciate from the beginning of their acquaintance with Newman not so much the scholar, the academician, the literary genius and controversialist, as the man with human interest in his fellowmen, a selection for

intensive study has been made from some of the more objective character sketches, in which Newman is particularly self-revealing. That literature is primarily a means to the enlargement of experience, and the formation of ideals has been made criterion in the selection, likewise in the method adopted in Notes and Inductive Questions, whereby the student is called upon to participate in the opinions of the writer. It is a fact of general experience that to evoke the judgment of the reader he must be brought to admire or be repelled by the characters under study, before he can be led to think in terms of moral conduct concerning them. Through an intensive study of those presented, the student, it is hoped, will be prepared for the wider reaches of thought in the more abstract writings of Newman.

The Studies have been used with success in Senior High School and College Classes in literature and are now sent forth in the hope that they may be an aid to bring our young people under the irresistible influence of the great Cardinal.

SISTER MARY ANTONIA, B. V. M.

## INTRODUCTION \*

Graved on the marble of a Roman tomb,  
These words in stern simplicity appear :  
“Hic jacet cinis, pulvis, nihil.” Here  
Lies ashes, dust and nothingness! In gloom  
Of Death no flow’r of Fame may bud or bloom,  
And Folly’s torch is quench’d within the grave.  
Not so with those dead heroes who illumine  
These Studies of a genius true and brave.

David, the faithful,—Saul with “evil heart  
Of unbelief,” John of the Golden Tongue,  
Gerontius, dreamer of a world apart,  
Here from their ashes to new life have sprung;  
For Death’s decay can never dim the scroll  
Glowing with light from Newman’s glorious soul!

—*Eleanor C. Donnelly.*

\* Private Edition, 1913. “Your analysis of the great Cardinal’s work both in prose and verse is a masterpiece of profound and yet delicate appreciation—and cannot help but develop a deeper love and clearer comprehension of the exquisite beauties of Newman’s writings in the young minds and hearts to which you have unfolded them.”  
*Excerpt from letter of Eleanor C. Donnelly.*



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# John Henry Cardinal Newman

1801-1890

## I

- 1801 Born in London.
- 1817 Entered Trinity College, Oxford.
- 1821 Made a Fellow of Oriel. "The most memorable day of his life."
- 1824 Received orders in Anglican Church. Curate of St. Clement's, Oxford.
- 1828 Appointed Vicar of St. Mary's, Oxford.
- 1832 Voyage around the Mediterranean. Wrote *Lead, Kindly Light*.
- 1833 Wrote *Tracts for the Times*.
- 1834 *Verses on Various Occasions*.
- 1837 Published *Tract 90*. Censured by his bishop for the storm aroused by this Tract.
- 1842 Retired to Littlemore.
- 1845 Received into the Catholic Church by Father Dominic, an Italian Passionist.
- 1846 Ordained a priest in Rome.
- 1848 Published *Loss and Gain*.
- 1850 Founded the London Oratory.
- 1851 Published *The Present Position of Catholics in England*.
- 1852 Preached the best known of his sermons, *The Second Spring*.
- 1854 Rector, Dublin University. Published *The Idea of a University*.
- 1855 Published *Callista*.
- 1864 Published *Apologia pro Vita Sua*.
- 1866 Published *The Dream of Gerontius*.
- 1870 Published *The Grammar of Assent*.

- 1879    Created Cardinal by Leo XIII. Chose as motto:  
       "Cor ad cor loquitur."  
 1890    Died at the Oratory at Edgbaston, near Birmingham, England.

## II

What a paltry history is the succession of dates and events that make up the life sketch of a man! We catch no glimpse of the inward springs and relations of his character or his genius, nor the  
 5 spell of his great mind. The men who had seen Newman, who had known him, who had felt the magic of his voice, to whom his personality made irresistible appeal could tell us the keynote of his whole life, and the principle which guided him  
 10 through the storms and stress of a struggle that wasted while it allured him. It was a deeply-rooted desire for Truth. Truth he would have at any cost, and mature beyond his years and endowed with heavenly favors which made him one  
 15 of God's instruments, he early enlisted among her champions.

One is struck with the feeling: "I must get to know the man who thus thought and lived and fought and died for Truth." And the charm and  
 20 attraction of Newman's writings lies in this,—that they are self-revealing. One comes to know the man, as friends learn about one another best, not by discussion, but by association. His writings are an interpretation of his chosen motto: "Heart  
 . 25 speaketh unto heart." The spirit of a man is the quintessence of him, unique and indivisible. The

desires and motives of a man are the promptings of that spirit. In the discovery of the motives we know the man. Newman, like Daniel, was "a man of desires," i. e., he had a spirit of great activity and far flights. That such a man's spirit might have energy enough for his active searching and finding and apprehending the Truth, he must deny the complex demands of his personality, school his senses and youthful promptings, and forget all else to concentrate on satisfying the passion of his soul for God. Then, if the spirit of such a man be eloquent as well as active and can cry aloud the Truth as he sees it, he is chastened in the crucible of suffering and given to mankind as a leader. Such pre-eminently was the spirit of Newman.

### III

Born in Old Broad St., London, oldest of a family of six children, three boys and three girls, Newman was a solemnly serious little boy, who scarcely ever took part in games or sports, though he delighted at a very early age to conduct theatricals. His maturity and balance and his acknowledged sense of fairness was such that he was arbiter in many a boyish dispute.

He attended a private academy for eight years and matriculated at Trinity College, Oxford after the winning of a scholarship at the age of fifteen. Newman was naturally of a cheerful and bright disposition and generally had a smile on his face.

His sister Jemima used to apply to him some lines in one of Keble's poems :

"Hearts that know no guile  
That all around see all things bright  
With their own magic smile."

5

He always took charitable and hopeful views of people, and looked at the best side of them. His family used to say of him: "All John's geese are swans."

- 10 Newman was a great student and a great reader, but the confident predictions of his earlier teachers were not fulfilled when he passed his examinations in 1820, for he failed to gain the highest honors, a fellowship at Oriel, though he received his degree.
- 15 Newman's friends were more disappointed at this unexpected reverse than he himself. However, this trial was never forgotten by Newman during the long eventful years that followed. He continued at Oxford after taking his degree, having
- 20 still his Trinity scholarship, and taking private pupils.

- At this time Oriel was the center of Oxford and to win an Oriel Fellowship placed the victor among the Immortals of Oxford. To the astonishment of
- 25 his friends Newman announced himself a candidate in the spring examinations and this time successfully. He was elected a Fellow of Oriel in 1822. The news of his success electrified Oxford and he was sought out for congratulations by tradesmen
- 30 as well as by dons. Small wonder Newman classed this day among the most memorable of his life. His

first real defeat was blotted out with brilliant victory. He determined to improve his scholarship and worked assiduously. He remained a tutor at Oriel for the next six years. His next important  
5 step was the receiving of Anglican orders, Trinity Sunday, 1824, and the appointment as curate of St. Clement's, Oxford. He considered this position given him that he might save souls; henceforth he would devote himself to religion and  
10 scholarship.

Not only at Oxford but throughout his life Newman had a genius for making and keeping friends. In one of his poems he speaks thus:

15 "Blessings of friends which to my door  
Unasked, unhopèd, have come,  
And choicer still, a countless store  
Of eager smiles at home."

In 1828 he was appointed Vicar of St. Mary's and it was here that his zeal first found its scope;  
20 his passionate fervor kindled the souls of the young Oxford students. It was here he preached his famous *Parochial Sermons*, which happily have been preserved. Thus early Newman manifested the power of discernment; he had the technical  
25 ability to make others see with his eyes and feel with his feelings. But his source of power was wholly in the truth which inspired him.\*

\* "It was an amazing thing," says one who writes of this period, "for a man scarcely out of his teens to become the object of veneration to critical minds all about him. Pericles used to say that the Athenians retained their respect for him as long as they saw him but rarely; Newman's exits and entrances were frequent enough and it was not

## IV

Every movement, social, political, and religious, in the history of mankind has had its personal leader. Every movement will fail to take shape or to grow beyond a mere struggle, unless there  
5 appear a personal leader.

England at the beginning of the nineteenth century was, religiously speaking, in darkness. There had been rising from various quarters a fresh life of culture and art. Men had grown dissatis-  
10 fied with the old commonplace in poetry, painting, and architecture. But in slumberous old Oxford a moral revolution was threatening which was to stir England to its depths. The process of awaken-  
ing had indeed begun many years before, but a  
15 very long time is required to stir effectively a torpid body whose dimensions overspread a great country.

There arose in the very heart of the Established Church a little band of learned and pious men, who  
20 "strong in genius and prayer, valiantly though unknowingly defended many Catholic doctrines, and ended by professing openly or virtually their ad-  
hesion to our entire system of faith and morals." Keble, Newman, Froude, Pusey, these are the

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uncommon to see one undergraduate pointing out to another the tall, slender form as it walked swiftly by, deep in thought, with the awesome whisper, 'There's Newman!' On his side Newman seemed quite unconscious of this homage, living as he did a life incredibly detached from all things except those of the mind and the spirit."—  
*J. J. Reilly.*

names forever to be identified with the starting of this Oxford movement. Beginning with a desire to banish the indifference, or so-called religious “liberalism” of the day, aiming to prove the  
5 Catholicity of the Thirty-nine Articles, and unshaken in their belief in a *via media*, they were amazed to find the better part of Oxford rallying round them.

In 1833 (July 14), Mr. Keble preached the  
10 Assize Sermon at the University. A few days later appeared Pusey’s *Tract on Baptism*, the first of the famous series of *Tracts for the Times*. Tract followed Tract, filling the air with breathless suspense; hardly a corner of America or Europe was  
15 ignorant of the movement which was stirring Oxford to its center.

If ever a man fully investigated the claims for and against a religious system, it was Newman. With a mind distinctly receptive, ever open to  
20 influence though imbibing only the most wholesome, he felt that nothing could be done by mere negatives. As a result of the exhaustive study of the great writings of the early Fathers of the Church, Christianity as a fact, the Church as a  
25 divinely instituted and infallible body began to displace the subjective conception which had been considered a sufficient effect of the Incarnation. For him it was necessary to have a positive Church theory erected on a definite basis. He sought the  
30 great Anglican divines but turned from them at once, as he found it was impossible to form any such theory without cutting across Rome. Long

before this, he had attacked the Thirty-nine Articles, accusing them of vagueness and indecision. "They are evidently framed on the principle of leaving open large questions on which the controversy hinges," he writes. And later in his *Apologia* he gives the purpose and aim of this earnest circle of inquirers: "We were upholding that primitive Christianity which was delivered for all time by the early teachers of the church and which was registered and attested in the Anglican formularies and by the Anglican divines."

The Tracts were accused of Roman tendency, but not until Tract 90 appeared was this a universal conviction. When this was launched, John Henry Newman found himself denounced throughout the land as a traitor and an enemy to the time-honored Church of England.

The great movement had come to a head; the future pointed onward and upward. Bewildered at the light brightening around them, Pusey and Keble drew back scared and afraid. One alone of the band came safely and securely into port. "To him (Newman) there were but two luminously self-evident beings, himself and his Creator, and seeking out the divine will toward himself, however tortuous or dolorous the quest, he must needs undertake it alone." When his convictions were established \* Newman acted immediately, and *his*

\* "The thoughts and questions and theories against which other strong and well equipped intellects struggled only to be made captives of irreligion and agnosticism, he also

action was but a beginning,—others followed—some of whom were among England's most brilliant minds.

After his reception into the Roman Catholic  
5 Church, he went in October, 1846, to Rome where after a short probation he was ordained priest. At the end of 1847 he returned to England, and having joined the community of St. Philip Neri, started in 1849 an Oratory at Birmingham. Here  
10 he devoted himself not only to the instruction of the educated, but also to ministrations among the poor.

Newman yearned for England's conversion,—that once more her abbey-towers and cross-  
15 crowned spires might peal forth the Angelus to millions of Catholic hearts. And he never relinquished this hope. With voice and pen he labored in its behalf and he has left us many valuable records of his energy and zeal in this apostolate.  
20 His work for a Catholic University in Dublin, a course of lectures on university teaching collected under the title *The Idea of a University*, remains as a monument to his culture and genius. The many other works controversial and doctrinal  
25 which enrich the world were the expression of zeal of this self-effacing anchorite.

If it be true that no one can judge a man save his peers, how can we presume to fathom the depths of Newman's great soul? He impresses one as a  
30 great orchestral symphony; one may know that

---

wrestled with and became their master, each new effort giving him additional strength."—*Brother Azarias*.

the tone of the violin is there but the whole is blended so intangibly and masterfully that one can but stand and wonder. But though we may not analyze nor even comprehend the beauty of his  
 5 soul, we can feel the charm and power of his individuality in the works which he has left. If the mind of Newman was a masterpiece, his heart was no less so. No man was ever overpowered by his mighty intellect. As the mountain hides its  
 10 rugged strength beneath the verdure of trees and flowers, so he veiled his power beneath an exterior of wondrous simplicity and kindness. He felt the zeal for souls and the longing for all to know the sweetness and the glory of God that is the mark  
 15 of a true Apostle.

He lived with no thought of self and he died as he lived, grandly, nobly. That moment usually so full of pain and anguish was to him a joy. He had loved life because it had won him God, and  
 20 death to him was a going home, and he rejoiced as a child that is weary.

And a nation mourned him, refusing to be comforted.

## V

The biography of the great Cardinal, scholar,  
 25 churchman, writer, ascetic, has been written by many who pay honor to his rare and wondrous gifts, and portray the interesting spiritual drama of his conversion to the Catholic faith, his influence upon England in his own day and in later  
 30 time. Among these are the following:

Canon William Barry, *Newman*. A short biography, particularly good as an introduction to the study of Newman.

5 Wilfrid Meynell, *A Life of Newman*. A convenient manual for the above purpose.

Wilfrid Ward, *The Life and Times of Cardinal Newman*. The most complete account of his career as a Catholic priest and prelate. (This book has received some criticism for misrepresentation).

10 J. J. Reilly, *Newman as a Man of Letters*. No one who wishes to have a sympathetic insight into the life of the man should fail to read this book.

15 Wm. Allies, *The Oxford Movement*. Gives the background of his conversion.

M. Paul Thureau-Dangin, *The Catholic Renaissance in England*. Also treats of the Oxford Movement.

20 Anne Mozley, *Letters and Correspondence of John Henry Newman*. 2 vols. Gives correspondence during his life in the English Church, edited by his sister.

25 Doctor J. C. Shairp, *Studies in Poetry and Philosophy*.

There are numerous monographs of great interest, among them one by Brother Azarias in *Phases of Thought and Criticism*.

Sketches scattered through magazines may be  
30 found in Poole's Index, and other indices of periodicals.

The complete works of Newman would form a catalogue in themselves. "His works as a whole are," as Jenkins says, "marked by a discursive range of thought, a felicity of expression, a massive strength, and a beauty of style equally displayed in the branches of philosophy, theology, history, university education, romance and poetry."

Modern English literature has nowhere anything to compare with his *Parochial and Plain Sermons*. The *Apologia pro Vita Sua*, "the only counterpart of *The Confessions* of Augustine," which permits one to lift the veil and read the heart of Newman, *The Idea of a University*, a masterpiece in the field of education, and *Callista, a Tale of the Third Century*, are among the works which must be mastered by any one who wishes to know the man as well as the stylist, the scholar as well as the saint. In these as in many other works, if not all, his soul spoke. He wrote not for fame, yet by one of the overrulings of Providence he who never sought fame is encircled by its aureole.

## SAUL.<sup>1</sup>

*"I gave thee a king in Mine anger, and took him away in My wrath."*—Osee xiii. 11.

The Israelites seem to have asked for a king from an unthankful caprice and waywardness. The ill conduct, indeed, of Samuel's sons was the occasion of the sin, but "an evil heart of unbelief,"  
5 to use Scripture language, was the real cause of it. They had ever been restless and dissatisfied, asking for flesh when they had manna, fretful for water, impatient of the wilderness, bent on returning to Egypt, fearing their enemies, murmuring  
10 against Moses. They had miracles even to satiety; and then, for a change, they wished a king like the nations. This was the chief reason of their sinful demand. And further, they were dazzled with the pomp and splendor of the heathen monarchs  
15 around them, and they desired some one to fight their battles, some visible succor to depend on, instead of having to wait for an invisible Providence, which came in its own way and time, by little and little, being dispensed silently, or  
20 tardily, or (as they might consider) unsuitably. Their carnal hearts did not love the neighborhood of heaven; and, like the inhabitants of Gadara afterwards, they prayed that Almighty God would depart from their coasts.

<sup>1</sup> From *Parochial and Plain Sermons*, vol. III, sermon 3.

Such were some of the feelings under which they desired a king like the nations; and God at length granted their request. To punish them, He gave them a king *after their own heart*, Saul, the son of Kish, a Benjamite; of whom the text speaks in these terms, "I gave them a king in Mine anger, and took him away in My wrath."

There is, in true religion, a sameness, an absence of hue and brilliancy, in the eyes of the natural man; a plainness, austereness, and (what he considers) sadness. It is like the heavenly manna of which the Israelites complained, insipid, and at length wearisome, "like wafers made with honey." They complained that "their soul was dried away:" "There is nothing at all," they said, "beside this manna, before our eyes. . . . We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." (Exod. xvi.; Num. xi, 5.) Such were the dainty meats in which their soul delighted; and for the same reason they desired a king. Samuel had too much of primitive simplicity about him to please them; they felt they were behind the world, and clamored to be put on a level with the heathen.

Saul, the king whom God gave them, had much to recommend him to minds thus greedy of the dust of the earth. He was brave, daring, resolute; gifted, too, with strength of body as well as of mind—a circumstance which seems to have attracted their admiration. He is described in person as if one of those sons of Anak, before whose

giant-forms the spies of the Israelites in the wilderness were as grasshoppers—"a choice young man, and a goodly; there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." (1 Kings ix. 2—vide 1 Kings x. 23.) Both his virtues and his faults were such as became an eastern monarch, and were adapted to secure the fear and submission of his subjects. Pride, haughtiness, obstinacy, reserve, jealousy, caprice—these, in their way, were not unbecoming qualities in the king after whom their imaginations roved. On the other hand, the better parts of his character were of an excellence sufficient to engage the affection of Samuel himself.

As to Samuel, his conduct is far above human praise. Though injuriously treated by his countrymen, who cast him off after he had served them faithfully till he was "old and gray-headed" (1 Kings xii. 2.) and who resolved on setting over themselves a king against his earnest entreaties, still we find no trace of coldness or jealousy in his behavior towards Saul. On his first meeting with him, he addressed him in the words of loyalty—"On whom is all the desire of Israel? is it not on thee, and on all thy father's house?" Afterwards, when he anointed him king, he "kissed him, and said, Is it not because the Lord hath anointed thee to be captain over His inheritance?" When he announced him to the people as their king, he said, "See ye him whom the Lord hath chosen, that there is none like him among all the

people?" And, some time after, when Saul had irrecoverably lost God's favor, we are told, "Samuel came no more to see Saul until the day of his death: *nevertheless Samuel mourned for Saul.*" In the next chapter he is even rebuked for immoderate grief—"How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" (1 Kings ix. 20; x. 1, 24; xv. 35; xvi. 1.) Such sorrow speaks favorably for Saul as well as for Samuel; it is not only the grief of a loyal subject and a zealous prophet, but, moreover, of an attached friend; and, indeed, instances are recorded, in the first years of his reign, of forbearance, generosity, and neglect of self, which sufficiently account for the feelings with which Samuel regarded him. David, under very different circumstances, seems to have felt for him a similar affection.

The higher points of his character are brought out in instances such as the following:—The first announcement of his elevation came upon him suddenly, but apparently without unsettling him. He kept it secret, leaving it to Samuel, who had made it to him, to publish it. "Saul said unto his uncle, He" (that is, Samuel) "told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, *he told him not.*" Nay, it would even seem he was averse to the dignity intended for him; for when the Divine lot fell upon him, he hid himself, and was not discovered by the people, without recourse to Divine assistance. The appointment was at first

unpopular. "The children of Belial said, How shall this man save us? They despised him, and brought him no presents, *but he held his peace.*" Soon the Ammonites invaded the country beyond  
5 Jordan, with the avowed intention of subjugating it. The people sent to Saul for relief almost in despair; and the panic spread in the interior as well as among those whose country was immediately threatened. The history proceeds:—"Behold,  
10 *Saul came after the herd out of the field;* and Saul said, What aileth the people that they weep? and they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul, and his anger was kindled greatly." His order for an  
15 immediate gathering throughout Israel was obeyed with the alacrity with which the multitude serve the strong-minded in times of danger. A decisive victory over the enemy followed; then the popular cry became, "Who is he that said, Shall Saul  
20 reign over us? bring the men, that we may put them to death. And Saul said, *There shall not a man be put to death this day,* for to-day the Lord hath wrought salvation in Israel." (1 Kings xi. 12, 13.)

25 Thus personally qualified, Saul was, moreover, a prosperous king. He had been appointed to subdue the enemies of Israel, and success attended his arms. At the end of the fourteenth chapter, we read, "So Saul took the kingdom over Israel,  
30 and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings

of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that  
 5 spoiled them.”

Such was Saul's character and success; his character faulty, yet not without promise; his success in arms as great as his carnal subjects could have desired. Yet, in spite of Samuel's  
 10 private liking for him, and in spite of the good fortune which actually attended him, we find that from the beginning the prophet's voice is raised both against people and king in warnings and rebukes, which are omens of his destined de-  
 15 struction, according to the text, “I gave them a king in Mine anger, and took him away in My wrath.” At the very time that Saul is publicly received as king, Samuel protests, “Ye have this day rejected your God, who Himself saved you  
 20 out of all your adversities and your tribulations.” (1 Kings x. 19.) In a subsequent assembly of the people, in which he testified his uprightness, he says, “Is it not wheat-harvest to-day? I will call unto the Lord, and He shall send thunder and rain;  
 25 that ye *may perceive and see that your wickedness is great*, in asking you a king.” Again, “If ye shall still do wickedly, ye shall be consumed, both ye and your king.” (Ibid. xii. 17, 25.) And after this, on the first instance of disobedience, and at  
 30 first sight no very heinous sin, the sentence of rejection is passed upon him: “Thy kingdom shall

not continue; the Lord hath sought Him a man after His own heart." (Ibid. xiii. 14.)

Here, then, a question may be raised—Why was Saul thus marked for vengeance from the beginning? Why these presages of misfortune, which from the first hung over him, gathered, fell in storm and tempest, and at length overwhelmed him? Is his character so essentially faulty that it must be thus distinguished for reprobation above all the anointed kings after him? Why, while David is called a man after God's own heart, should Saul be put aside as worthless?

This question leads us to a deeper inspection of his character. Now, we know, the first duty of every man is the fear of God—a reverence for His word, a love of Him, and a desire to obey Him; and, besides, it was peculiarly incumbent on the king of Israel, as God's vicegerent, by virtue of his office, to promote His glory whom his subjects had rejected.

Now Saul "lacked this one thing." His character, indeed, is obscure, and we must be cautious while considering it; still, as Scripture is given us for our instruction, it is surely right to make the most of what we find there, and to form our judgment by such lights as we possess. It would appear, then, that Saul was never under the abiding influence of religion, or, in Scripture language, "the fear of God," however he might be at times moved and softened. Some men are inconsistent in their conduct, as Samson; or as Eli, in a different way; and yet may have lived by faith, though a weak

faith. Others have sudden falls, as David had. Others are corrupted by prosperity, as Solomon. But as to Saul, there is no proof that he had any deep-seated religious principle at all; rather, it  
 5 is to be feared, that his history is a lesson to us, that the "heart of unbelief" may exist in the very sight of God, may rule a man in spite of many natural advantages of character, in the midst of much that is virtuous, amiable, and commendable.

10 Saul, it would seem, was naturally brave, active, generous, and patient; and what nature made him, such he remained, that is, without improvement; with virtues which had no value, because they required no effort, and implied the influence of no  
 15 principle. On the other hand, when we look for evidence of his faith, that is, his practical sense of things unseen, we discover instead a deadness to all considerations not connected with the present world. It is his habit to treat prophet and priest  
 20 with a coldness, to say the least, which seems to argue some great internal defect. It would not be inconsistent with the Scripture account of him, even should the real fact be, that (with some general notions concerning the being and providence  
 25 of God) he doubted of the divinity of the Dispensation of which he was an instrument. The circumstance which first introduces him to the inspired history is not in his favor. While in search of his father's asses, which were lost, he came to the  
 30 city where Samuel was; and though Samuel was now an old man, and from childhood known as the especial minister and prophet of the God of Israel,

Saul seems to have considered him as a mere diviner, such as might be found among the heathen, who, for "the fourth part of a shekel of silver," would tell him his way.

5 The narrative goes on to mention, that after his leaving Samuel "God gave him another heart," and on meeting a company of prophets, "the Spirit of God came upon him, and he prophesied among them." Upon this, "all that knew him be-foretime" said "What is this that is come unto the son of Kish: is Saul also among the prophets? . . . . Therefore it became a proverb." From this narrative we gather, that his carelessness and coldness in religious matters were so notorious, 15 that, in the eyes of his acquaintance, there was a certain strangeness and incongruity, which at once struck the mind, in his being associated with a school of the prophets.

Nor have we any reason to believe, from the 20 after history, that the divine gift, then first imparted, left any religious effect upon his mind. At a later period of his life we find him suddenly brought under the same sacred influence on his entering the school where Samuel taught; but, in- 25 stead of softening him, its effect upon his outward conduct did but testify the fruitlessness of divine grace when acting upon a will obstinately set upon evil.

The immediate occasion of his rejection was his 30 failing under a specific trial of his obedience, as set before him at the very time he was anointed. He had collected with difficulty an army against

the Philistines: while waiting for Samuel to offer the sacrifice, his people became dispirited, and began to fall off and return home. Here he was doubtless exposed to the temptation of taking unlawful measures to put a stop to their defection. But when we consider that the act to which he was persuaded was no less than that of his offering sacrifice—he being neither priest nor prophet, nor having any commission thus to interfere with the Mosaic ritual—it is plain “his *forcing himself*” to do so (as he tenderly described his sin) was a direct profaneness—a profaneness which implied that he was careless about forms, which in this world will ever be essential to things supernatural, and thought it mattered little whether he acted in God’s way or in his own.

After this, he seems to have separated himself from Samuel, whom he found unwilling to become his instrument, and to have had recourse to the priesthood instead. Ahijah or Ahimelech (as he is afterwards called), the high priest, followed his camp; and the ark too, in spite of the warning conveyed by the disasters which attended the presumptuous use of it in the time of Eli. “And Saul said unto Ahijah, Bring hither the ark of God;” while it was brought, a tumult which was heard in the camp of the Philistines, increased. On this interruption Saul irreverently put the ark aside, and went out to the battle.

It will be observed, that there was no professed or intentional irreverence in Saul’s conduct; he was still on the whole the same he had ever been. He

outwardly respected the Mosaic ritual—about this time he built his first altar to the Lord, (1 Kings xiv. 35) and in a certain sense seemed to acknowledge God's authority. But nothing shows he considered that there was any vast distinction between Israel and the nations around them. He was *indifferent*, and cared for none of these things. The chosen people desired a king like the nations, and such a one they received.

10 After this he was commanded to “go and smite the sinners, the Amalekites, and utterly destroy them and their cattle.” This was a judgment on them which God had long decreed, though He had delayed it; and He now made Saul the minister  
15 of His vengeance. But Saul performed it so far only as fell in with his own inclination and purposes. He smote, indeed, the Amalekites, and “destroyed all the people with the edge of the sword”—this exploit had its glory; the best of the  
20 flocks and herds he spared, and why? to sacrifice therewith to the Lord. But since God had expressly told him to destroy them, what was this but to imply, that divine intimations had nothing to do with such matters? what was it but to con-  
25 sider that the established religion was but a useful institution, or a splendid pageant suitable to the dignity of monarchy, but resting on no unseen supernatural sanction? Certainly he in no sense acted in the fear of God, with the wish to please  
30 Him, and the conviction that he was in His sight. One might consider it mere pride and wilfulness in him, acting in his own way because it was his

own (which doubtless it was in great measure), except that he appears to have had an eye to the feelings and opinions of men as to his conduct, though not to God's judgment. He "feared the  
 5 people and obeyed their voice." Again, he spared Agag, the king of the Amalekites. Doubtless he considered Agag as "his brother," as Ahab afterwards called Ben-hadad. Agag was a king, and Saul observed towards him that courtesy and  
 10 clemency which earthly monarchs observe one towards another, and rightly, when no divine command comes in the way. But the God of Israel required a king after His own heart, jealous of idolatry; the people had desired a king like the  
 15 nations around them.

It is remarkable, moreover, that while he spared Agag, he attempted to exterminate the Gibeonites with the sword, who were tolerated in Israel by virtue of an oath taken in their favor by Joshua  
 20 and "the princes of the congregation." This he did "*in his zeal* to the children of Israel and Judah." (Josue ix. 2; 2 Kings xxi. 1-5.)

From the time of his disobedience in the matter of Amalek, Samuel came no more to see Saul,  
 25 whose season of probation was over. The evil spirit exerted a more visible influence upon him; and God sent Samuel to anoint David privately, as the future king of Israel. I need not trace further the course of moral degradation which is exempli-  
 30 fied in Saul's subsequent history. Mere natural virtue wears away, when men neglect to deepen it into religious principle. Saul appears in his

youth to be unassuming and forbearing; in advanced life he is not only proud and gloomy (as he ever was in a degree), but cruel, resentful, and hard-hearted, which he was not in his youth. His  
5 injurious treatment of David is a long history; but his conduct to Ahimelech, the high priest, admits of being mentioned here. Ahimelech assisted David in his escape. Saul resolved on the death of Ahimelech and all his father's house. (1 Kings  
10 xxii. 16.) On his guards refusing to execute his command, Doeg, a man of Edom, one of the nations which Saul was raised up to withstand, undertook the atrocious deed. On that day, eighty-five priests  
15 were slain. Afterwards Nob, the city of the priests, was smitten with the edge of the sword, and all destroyed, "men and women, children and sucklings, and oxen, and asses, and sheep." That is, Saul executed more complete vengeance on the descendants of Levi, the sacred tribe, than on the  
20 sinners, the Amalekites, who laid wait for Israel in the way, on their going up from Egypt.

Last of all, he finishes his bad history by an open act of apostasy from the God of Israel. His last act is like his first, but more significant. He  
25 began, as we saw, by consulting Samuel as a diviner; this showed the direction of his mind. It steadily persevered in its evil way—and he ends by consulting a professed sorceress at Endor. The Philistines had assembled their hosts; Saul's heart  
30 trembled greatly—he had no advisers or comforters; Samuel was dead—the priests he had himself slain with the sword. He hoped, by magic

rites, which he had formerly denounced, to foresee the issue of the approaching battle. God meets him even in the cave of Satanic delusions—but as an Antagonist. The reprobate king receives, by the  
 5 mouth of dead Samuel, who had once anointed him, the news that he is to be “taken away in God’s wrath”—that the Lord would deliver Israel, with him, into the hands of the Philistines, and that on the morrow he and his sons should be num-  
 10 bered with the dead. (1 Kings xxviii. 19.)

The next day “the battle went sore against him, the archers hit him; and he was sore wounded of the archers.” (1 Kings xxxi. 3.) “Anguish came upon him,” (2 Kings i. 9) and he feared to fall  
 15 into the hands of the uncircumcised. He desired his armor-bearer to draw his sword and thrust him through therewith. On his refusing, he fell upon his own sword, and so came to his end.

Unbelief and wilfulness are the wretched characteristics of Saul’s history—an ear deaf to the plainest commands, a heart hardened against the most gracious influences. Do not suppose, my brethren, because I speak thus strongly, I consider Saul’s state of mind to be something very  
 25 unusual. God forbid it should exist in its full misery any where among us! but surely there is not any one soul here present but what may trace in itself the elements of sins like his. . . .

. . . What makes our insensibility still more  
 30 alarming is, that it follows the grant of the highest privileges. Saul was hardened after the Spirit of God had come on him; ours is a sin after Bap-

tism. There is something awful in this, if we understood it; as if that peculiar hardness of heart which we experience, in spite of whatever excellences of character we may otherwise possess, like Saul—in spite of the benevolence, or fairness, or candor, or consideration, which are the virtues of this age—was the characteristic of a soul transgressing after it had “tasted the powers of the world to come,” and an earnest of the second death.

## QUESTIONS

1. How does Newman describe the “heart” or “spirit” of the Hebrew people?
2. Why may the description be characterized as “caprice” and “waywardness”?
3. What actions of the Hebrew people illustrate these two elements in their national character?
4. What place did Moses hold in the political and religious history of the Hebrews?
5. How does the analysis in the first paragraph serve as introduction to the character of Saul? \*
6. Point out the same elements in Saul as are ascribed to the Hebrew nation.
7. Upon what phrase does the analysis of Saul’s character hang?
8. What two degree measures † are found in paragraph two (2)? From what part of the Old Testament is “taken away in my wrath”?

\* In analyzing a character we aim to make a study of the principles which control the individual’s life and conduct. We cannot measure spiritual forces, yet by the actions, and the emotions manifested we catch a glimpse of the inner workings of the mind. The old saying: “Actions speak louder than words”, expresses this fact.

† For the interpretation of “measure”, and “degree measure” see Note on 16:23.

9. Pick out the triple cord running through the analysis.
10. What practical applications are suggested?
- ✓ 11. Does the individual soul ever "demand a king like the nations"?
12. What virtue is necessary that we may not proceed contrary to the Will of God? (Conformity.)
13. From what does conformity receive its life and growth? (Virtue of Faith.)
14. Enlarge on the idea of "faith necessary for the practice of conformity."
15. How do the unspiritual-minded judge of all things?
- ✓ 16. What point in Saul's favor is inferred from Samuel's affection for him? 18:9.
17. Show how the fact of intense devotedness of Samuel and David makes for Saul's favor.
18. What were the circumstances under which David had such an affection for Saul?
19. Give the incidents which bring out the higher points in Saul's character.
20. Find a tremendous measure of Saul's humility in the sixth paragraph.
21. What other degree-measures follow in increasing importance?
22. What inference would we draw concerning the future of such a man?
23. Why are his "disinterestedness", "charity", etc. so remarkable?
24. How was Saul qualified to satisfy the worldly ambitions of his carnal-minded subjects?
25. Point out the climax in the lines beginning "Yet in spite of Samuel's private liking for him," 18:9.
26. What apparent inconsistency do we notice between the avowed loyalty of Samuel and his ominous warnings and rebukes?
27. Point out the various steps of the ascending climax beginning "At the very time that Saul is publicly received" . . . "Samuel protests," etc. 18:17.
28. What incident gives us the greatest measure of Saul's deficiency?

29. What rhetorical figure is used in the following paragraph to affirm strongly the existence of a great deficiency in Saul? 19:3.
30. What makes the measure of unworthiness (i. e., last question) so tremendous?
31. Who was David? Compare his sin with Saul's.
32. Why did a double obligation of practicing that "holy fear of God which is the beginning of Wisdom" rest on Saul? 19:18.
33. What is the "one thing" lacking in Saul, according to Cardinal Newman? 19:21.
34. Show how we have been prepared for this issue. 18:14; 18:31.
35. How is the importance of the "one thing necessary" rendered absolute by comparison of Saul's sin with those of David, etc.? 20:1.
36. What tremendous statement is made in last sentence? 20:6.
37. What practical lesson can be drawn therefrom?
38. Show how in the next paragraph—20:10—the following thought is developed: "Faith is the vivifying principle of the spiritual life; without faith there can be no growth."
39. Trace the increasing evidence of a "heart of unbelief" in Saul.
40. Show how the surprise manifested by Saul's acquaintances and friends at the sight of Saul's prophesying—21:10—is a measure of his indifference in religious matters.
41. Why does Newman regard Saul's carelessness about forms—22:7—in so severe a light?
42. At the time of writing this sketch Newman was not yet a Catholic. What in the above remark gives light as to the course his thoughts were taking? Consult *Apologia* for working out of Catholic principles in Newman's mind.
43. In the paragraph beginning "It will be observed, there was no professed irreverence in Saul's conduct, etc." show how the key to his character is given.
44. What light does this cast on those early actions which spoke so in his favor?

45. Show how Saul acts regardless of the fact that he is in God's sight.
46. Show that his actions are not merely the result of pride or wilfulness but come of a lack of practical belief in the soul. 24:4-5.
47. Contrast with David whose strong faith sees God's hand even in the punishments that fall upon him.
48. In the last sentence of this paragraph show the antithetic estimates of God and the "people" as regarded a king. 24:12-15.
49. How did Saul's actions towards Agag and towards the Gibeonites indicate the plane on which he acted? 25:10, ff.
50. What does Samuel's action indicate?
51. What fundamental religious truth is given in his last speech to Saul? What application of this truth can be made today?
52. Does mere natural virtue hold?
53. How is Saul an illustration of this?
54. How is the last act of Saul worthy of his life?
55. Analyze its significance.
56. Show how his last act corroborates the impression produced by his first—the consulting of Samuel as a diviner.
57. From the points in favor of Saul given in the first part of the sketch show by imaginative inference what he could have become had these virtues had the soil of deep religious principles.
58. Show how the character of Saul as developed in the sketch is identical with what might be imaginatively inferred from his first action considered in its real light.
59. Show how his suicide can be traced to his "heart of unbelief."
60. What practical lesson as regards the importance of faith can be drawn?

## EARLY YEARS OF DAVID.<sup>1</sup>

“Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.”— 1 KINGS xvi. 18.

Such is the account given to Saul of David, in many respects the most favored of the ancient Saints. David is to be accounted the most favored, first as being the principal type of Christ, next as  
5 being the author of a great part of the book of Psalms, which have been used as the Church’s form of devotion ever since his time. Besides, he was a chief instrument of God’s providence, both in repressing idolatry and in preparing for the  
10 gospel; and he prophesied in an especial manner of that Savior whom he prefigured and preceded. Moreover, he was the chosen king of Israel, a man after God’s own heart, and blessed, not only in himself, but in his seed after him. And, further,  
15 to the history of his life a greater share is given of the inspired pages than to that of any other of God’s favored servants. Lastly, he displays in his personal character that very temper of mind in which his nation, or rather human nature itself,  
20 is especially deficient. Pride and unbelief disgrace the history of the chosen people; the deliberate love of this world, which was the sin of Balaam,

<sup>1</sup> From *Parochial and Plain Sermons*, vol. III, sermon 4.

and the presumptuous wilfulness which is exhibited in Saul. But David is conspicuous for an affectionate, a thankful, a loyal heart towards his God and defender, a zeal which was as fervent and as docile as Saul's was sullen, and as keen-sighted and as pure as Balaam's was selfish and double-minded. Such was the son of Jesse the Bethlehemite; he stands midway between Abraham and his predicted seed, Judah and the Shiloh, receiving  
 5 and transmitting the promises; a figure of the Christ, and an inspired prophet, living in the Church even to the end of time, in his office, his history, and his sacred writings.

Some remarks on his early life, and on his character, as therein displayed, may profitably engage  
 15 our attention at the present time.

When Saul was finally rejected for not destroying the Amalekites, Samuel was bid to go to Bethlehem, and anoint, as future king of Israel,  
 20 one of the sons of Jesse, who should be pointed out to him when he was come there. Samuel accordingly went thither and held a sacrifice; when, at his command, Jesse's seven sons were brought by their father, one by one, before the prophet; but none  
 25 of them proved to be the choice of Almighty God. David was the youngest and out of the way, and it seemed to Jesse as unlikely that God's choice should fall upon him, as it appeared to Joseph's brethren and to his father, that he and his mother and  
 30 brethren should, as his dreams foretold, bow down before him. On Samuel's inquiring, Jesse said, "There remaineth yet the youngest, and, behold,

he keepeth the sheep." On Samuel's bidding, he was sent for. "Now he was ruddy," the sacred historian proceeds, "and withal of a beautiful countenance, and goodly to look to. And the Lord  
5 said, Arise, anoint him, for this is he." After Samuel had anointed him, "the Spirit of the Lord came upon David from that day forward." It is added, "But the Spirit of the Lord departed from Saul."

10 David's anointing was followed by no other immediate mark of God's favor. He was tried by being sent back again, in spite of the promise, to the care of his sheep, till an unexpected occasion introduced him to Saul's court. The withdrawing  
15 of the Spirit of the Lord from Saul was followed by frequent attacks from an evil spirit, as a judgment upon him. His mind was depressed, and a "trouble," as it is called, came upon him, with symptoms very like those which we now refer to  
20 derangement. His servants thought that music, such, perhaps, as was used in the schools of the prophets, might soothe and restore him; and David was recommended by one of them for that purpose, in the words of the text: "Behold, I have  
25 seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him."

David came in the power of that sacred influence whom Saul had grieved and rejected. The  
30 Spirit which inspired his tongue guided his hand also, and his sacred songs became a medicine to

Saul's diseased mind. "When the evil spirit from God was upon Saul, . . . . David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." Thus he is first introduced to us in that character in which he still has praise in the Church, as "the anointed of the God of Jacob, and the sweet psalmist of Israel." (2 Kings xxiii. 1.)

Saul "loved David greatly, and he became his armor-bearer;" but the first trial of his humility and patience was not over, while many other trials were in store. After a while he was a second time sent back to his sheep; and though there was war with the Philistines, and his three eldest brethren were in the army with Saul, and he had already essayed his strength in defending his father's flocks from wild beasts, and was "a mighty valiant man," yet he contentedly stayed at home as a private person, keeping his promise of greatness to himself, till his father bade him go to his brethren to take them a present from him, and report how they fared. An accident, as it appeared to the world, brought him forward. On his arrival at the army, he heard the challenge of the Philistine champion, Goliath of Gath. I need not relate how he was divinely urged to engage the giant, how he killed him, and how he was, in consequence, again raised to Saul's favor; who, with an infirmity not inconsistent with the deranged state of his mind, seems to have altogether forgotten him.

From this time began David's public life; but

not yet the fulfilment of the promise made to him by Samuel. He had a second and severer trial of patience to endure for many years; the trial of "being still" and doing nothing before God's  
5 time, though he had (apparently) the means in his hands of accomplishing the promise for himself. It was to this trial that Jeroboam afterwards showed himself unequal. He, too, was promised a kingdom, but he was tempted to seize upon it in  
10 his own way, and so forfeited God's protection.

David's victory over Goliath so endeared him to Saul, that he would not let him go back to his father's house. Jonathan too, Saul's son, at once felt for him a warm affection, which deepened into  
15 a firm friendship. "Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants." (1 Kings xviii. 5.) This prosperous fortune however, did not long continue. As Saul passed  
20 through the cities from his victory over his enemies, the women of Israel came out to meet him, singing and dancing, and they said, "Saul hath slain his thousands, and David his ten thousands." Immediately the jealous king was "very wroth, and the  
25 saying displeased him;" his sullenness returned; he feared David as a rival; and "eyed him from that day and forward." On the morrow, as David was playing before him, as at other times, Saul threw his javelin at him. After this, Saul dis-  
30 placed him from his situation at his court, and sent him to the war, hoping so to rid himself of him

by his falling in battle; but, by God's blessing, David returned victorious.

In a second war with the Philistines, David was successful as before; and Saul, overcome with  
 5 gloomy and malevolent passions, again cast at him with his javelin, as he played before him, with the hope of killing him.

This repeated attempt on his life drove David from Saul's court; and for some years after, that  
 10 is, till Saul's death, he was a wanderer upon the earth, persecuted in that country which was afterwards to be his own kingdom. Here, as in his victory over Goliath, Almighty God purposed to show us, that it was *His* hand which set David on  
 15 the throne of Israel. David conquered his enemy by a sling and stone, in order, as he said at the time, that all . . . . might know "that the Lord saveth not with sword and spear; for the battle is the Lord's." (1 Kings xvii. 47.) Now again, but  
 20 in a different way, His guiding providence was displayed. As David slew Goliath without arms, so now he refrained himself and used them not, though he possessed them. Like Abraham, he traversed the land of promise "as a strange land,"  
 25 (Heb. xi. 9) waiting for God's good time. Nay, far more exactly, even than to Abraham, was it given to David to act and suffer that life of faith which the Apostle describes, and by which "the elders obtained a good report." By faith he  
 30 wandered about, "being destitute, afflicted, evil-entreated, in deserts, and in mountains, and in dens, and in caves of the earth." On the other

hand, through the same faith, he “subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight, turned to flight the armies of the aliens.”

5 On escaping from Saul, he first went to Samuel to ask his advice. With him he dwelt some time. Driven thence by Saul he went to Bethlehem, his father's city, then to Ahimelech, the high priest, at Nob. Thence he fled, still through fear of Saul,  
10 to Achish, the Philistine king of Gath; and finding his life in danger there, he escaped to Adullam, where he was joined by his kindred, and put himself at the head of an irregular band of men, such as, in the unsettled state of the country, might be  
15 usefully and lawfully employed against the remnant of the heathen. After this he was driven to Hareth, to Keilah, which he rescued from the Philistines, to the wilderness of Ziph among the mountains, to the wilderness of Maon, to the strong-  
20 holds of Engedi, to the wilderness of Paran. After a time he again betook himself to Achish, king of Gath, who gave him a city; and there it was that the news was brought him of the death of Saul in battle, which was the occasion of his elevation first  
25 to the throne of Judah, afterwards to that of all Israel, according to the promise of God made to him by Samuel.

It need not be denied that, during these years of wandering, we find in David's conduct instances  
30 of infirmity and inconsistency, and some things which, without being clearly wrong, are yet strange and startling in so favored a servant of God. With

these we are not concerned, except so far as a lesson may be gained from them for ourselves. We are not at all concerned with them as regards our estimate of David's character. That character is  
 5 ascertained and sealed by the plain word of Scripture, by the praise of Almighty God, and is no subject for our criticism; and if we find in it traits which we cannot fully reconcile with the approbation divinely given to him, we must take it  
 10 in faith to be what it is said to be, and wait for the future revelations of Him who "overcomes when He is judged." Therefore I dismiss these matters now, when I am engaged in exhibiting the eminent obedience and manifold virtues of  
 15 David. On the whole his situation during these years of trial was certainly that of a witness for Almighty God, one who does good and suffers for it, nay, suffers on rather than rid himself from suffering by any unlawful act.

20 Now, then, let us consider what was, as far as we can understand, his especial grace, what is his gift; as faith was Abraham's distinguishing virtue, meekness the excellence of Moses, self-mastery the gift especially conspicuous in Joseph.

25 This question may best be answered by considering the purpose for which he was raised up. When Saul was disobedient, Samuel said to him, "Thy kingdom shall not continue: the Lord hath sought Him *a man after His own heart*, and the  
 30 Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee." (1 Kings xiii. 14.) The

office to which first Saul and then David were called was different from that with which other favored men before them had been intrusted. From the time of Moses, when Israel became a nation, God had been the king of Israel, and His chosen servants, not delegates, but mere organs of His will. Moses did not direct the Israelites by his own wisdom, but he spake to them, as God spake from the pillar of the cloud. Joshua, again, was merely a sword in the hand of God. Samuel was but His minister and interpreter. God acted, the Israelites "stood still and saw" His miracles, then followed. But, when they had rejected Him from being king over them, then their chief ruler was no longer a mere organ of His power and will, but had a certain authority entrusted to him, more or less independent of supernatural direction; and acted, not so much *from* God, as *for* God, and *in the place of* God. David, when taken from the sheepfolds "to feed Jacob His people and Israel His inheritance," "fed them," in the words of the Psalm, "with a faithful and true heart; and ruled them prudently with all his power." (Ps. lxxviii. 71-73.) From this account of his office, it is obvious that his very first duty was that of *fidelity to Almighty God* in the trust committed to him. He had power put into his hands, in a sense in which neither Moses had it nor Samuel. He was charged with a certain office, which he was bound to administer according to his ability, so as best to promote the interests of Him who appointed him. Saul had neglected his Master's honor; but

David, in this an eminent type of Christ, "came to do God's will" as a viceroy in Israel, and, as being tried and found faithful, he is especially called "a man after God's own heart."

- 5      David's peculiar excellence, then, is that of *fidelity to the trust committed to him*; a firm, uncompromising single-hearted devotion to the cause of his God, and a burning zeal for His honor.

This characteristic virtue is especially illustrated  
 10 in the early years of his life which have engaged our attention. He was tried therein and found faithful; before he was put in power, it was proved whether he could obey. Till he came to the throne, he was like Moses or Samuel, an instrument in  
 15 God's hands, bid do what was told him and nothing more;—having borne this trial of obedience well, in which Saul had failed, then at length he was intrusted with a sort of discretionary power, to use in his Master's service.

- 20      Observe how David was tried, and what various high qualities of mind he displayed in the course of the trial. First, the promise of greatness was given him, and Samuel anointed him. Still he stayed in the sheepfolds; and though called away  
 25 by Saul for a time, yet returned contentedly when Saul released him from attendance. How difficult is it for such as know they have gifts suitable to the Church's need to refrain themselves, till God makes a way for their use! and the trial would be  
 30 the more severe in David's case, in proportion to the ardor and energy of his mind; yet he fainted not under it. Afterwards for seven years, as the

time appears to be, he withstood the strong temptation, ever before his eyes, of acting without God's guidance, when he had the means of doing so. Though skilful in arms, popular with his countrymen, successful against the enemy, the king's son-in-law, and on the other hand grievously injured by Saul, who not only continually sought his life, but even suggested to him a traitor's conduct by accusing him of treason, and whose life was several times in his hands, yet he kept his honor pure and unimpeachable. He feared God and honored the king; and this at a time of life especially exposed to the temptations of ambition.

There is a resemblance between the early history of David and that of Joseph. Both distinguished for piety in youth, the youngest and the despised of their respective brethren, they are raised, after a long trial, to a high station, as ministers of God's Providence. Joseph was tempted to a degrading adultery; David was tempted by ambition. Both were tempted to be traitors to their masters and benefactors. Joseph's trial was brief; but his conduct under it evidenced settled habits of virtue which he could call to his aid at a moment's notice. A long imprisonment followed, the consequence of his obedience, and borne with meekness and patience; but it was no part of his temptation, because, when once incurred, release was out of his power. David's trial, on the other hand, lasted for years, and grew stronger as time went on. His master, too, far from "putting all that he had into his hand," (Gen. xxxix. 4) sought his life. Con-

tinual opportunity of avenging himself incited his passions; self-defense, and the Divine promise, were specious arguments to seduce his reason. Yet he mastered his heart—he was “still”;—he kept  
 5 his hands clean and his lips guileless—he was loyal throughout—and in due time inherited the promise.

Let us call to mind some of the circumstances of his steadfastness recorded in the history.

He was about twenty-three years old when he  
 10 slew the Philistine; yet, when placed over Saul’s men of war, in the first transport of his victory, we are told he “behaved himself wisely.” (1 Kings xviii. 5-30.) When fortune turned, and Saul became jealous of him, still “David behaved him-  
 15 self wisely in all his ways, and the Lord was with him.” How like is this to Joseph under different circumstances! “Wherefore when Saul saw that he behaved himself very wisely he was afraid of him; and all Israel and Judah loved David.”  
 20 Again, “And David behaved himself more wisely than all the servants of Saul, so that his name was much set by.” Here, in shifting fortunes, is evidence of that staid, composed frame of mind in his youth, which he himself describes in the one  
 25 hundred and thirty-first Psalm. “My heart is not haughty, nor mine eyes lofty. . . . Surely I have behaved and quieted myself, as a child that is weaned of his mother.”

The same modest deportment marks his subse-  
 30 quent conduct. He consistently seeks counsel of God. When he fled from Saul he went to Samuel; afterwards we find him following the directions

of the prophet Gad, and afterwards of Abiathar the high priest. (Ibid. xxii. 5, 20; xxiii. 6.) Here his character is in full contrast to the character of Saul.

5 Further, consider his behavior towards Saul, when he had him in his power; it displays a most striking and admirable union of simple faith and unblemished loyalty.

Saul, while in pursuit of him, went into a cave  
10 in Engedi. David surprised him there, and his companions advised to seize him, if not to take his life. They said, "Behold the day of which the Lord said unto thee." (1 Kings xxiv. 4.) David, in order to show Saul how entirely his life had  
15 been in his power, arose and cut off a part of his robe privately. After he had done it, his "heart smote him" even for this slight freedom, as if it were a disrespect offered towards his king and father. "He said unto his men, The Lord forbid  
20 that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." When Saul left the cave, David followed him and cried, "My Lord the king. And when Saul looked be-  
25 hind him, David stooped with his face to the earth and bowed himself." He hoped that he could now convince Saul of his integrity. "Wherefore hearest thou men's words," he asked, "saying, Behold, David seeketh thy hurt? Behold, this day thine  
30 eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee. . . . Moreover, my father, see,

yea see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is neither evil nor transgression in mine hand, and I have not  
 5 sinned against thee: yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. . . . After whom is the king of Israel come out? after whom dost thou pursue?  
 10 after a dead dog, after a flea. The Lord therefore judge . . . and see, and plead my cause, and deliver me out of thine hand." Saul was for the time overcome; he said, "Is this thy voice, my son David? and Saul lifted up his voice and wept."  
 15 And he said, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil." He added, "And now, behold, I know well that thou shalt surely be king." At another time David surprised Saul in the midst  
 20 of his camp, and his companion would have killed him; but he said, "Destroy him not, for who can stretch forth his hand against the Lord's anointed and be guiltless?" (1 Kings xxvi. 9.) Then, as he stood over him, he meditated sorrowfully on his  
 25 master's future fortunes, while he himself refrained from interfering with God's purposes. "Surely the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish." David retired from the enemy's camp;  
 30 and when at a safe distance, roused Saul's guards, and blamed them for their negligent watch, which had allowed a stranger to approach the person of

their king. Saul was moved for the second time; the miserable man, as if waking from a dream which hung about him, said, "I have sinned; return, my son David . . . . behold, I have played the fool, and have erred exceedingly." He added, truth overcoming him, "Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail."

How beautiful are these passages in the history of the chosen king of Israel! How do they draw our hearts towards him, as one whom in his private character it must have been an extreme privilege and a great delight to know! Surely the blessings of the patriarchs descended in a united flood upon "the lion of the tribe of Judah," the type of the true Redeemer who was to come. He inherits the prompt faith and magnanimity of Abraham; he is simple as Isaac; he is humble as Jacob; he has the youthful wisdom and self-possession, the tenderness, the affectionateness, and the firmness of Joseph. And, as his own especial gift, he has an overflowing thankfulness, an ever-burning devotion, a zealous fidelity to his God, a high unshaken loyalty towards his king, an heroic bearing in all circumstances, such as the multitude of men see to be great, but cannot understand. Be it our blessedness, unless the wish be presumptuous, so to acquit ourselves in troubled times; cheerful amid anxieties, collected in dangers, generous towards enemies, patient in pain and sorrow, subdued in good fortune! How manifold are the ways of the Spirit, how various the graces which

He imparts; what depth and width is there in that moral truth and virtue for which we are created! Contrast one with another the Scripture Saints; how different are they, yet how alike! how fitted  
5 for their respective circumstances, yet how unearthly, how settled and composed in the faith and fear of God! As in the Services, so in the patterns of the Church, God has met all our needs, all our frames of mind. "Is any afflicted? let him pray; is any merry? let him sing Psalms." (James v. 13.)  
10 Is any in joy or in sorrow? there are saints at hand to encourage and guide him. There is Abraham for nobles, Job for men of wealth and merchandise, Moses for patriots, Samuel for rulers, Elijah  
15 for reformers, Joseph for those who rise into distinction; there is Daniel for the forlorn, Jeremiah for the persecuted, Hannah for the downcast, Ruth for the friendless, the Shunammite for the matron, Caleb for the soldier, Boaz for the farmer,  
20 Mephibosheth for the subject; but none is vouchsafed to us in more varied lights, and with more abundant and more affecting lessons, whether in his history or in his writings, than he whose eulogy is contained in the words of the text, as cunning  
25 in playing, and a mighty valiant man, and prudent in matters, and comely in person, and favored by Almighty God. May we be taught, as he was, to employ the gifts, in whatever measure given us, to God's honor and glory, and to the extension of that  
30 true and only faith which is the salvation of the soul!

## QUESTIONS

1. Why is David the most favored of the ancient saints?
2. Which do you account the greatest of these favors?
3. Of what is David a type? Of what is he a model? What imitation of David's spirit is held out to us?
4. What practical application is to be drawn?
5. What is David's characteristic virtue?
6. In what virtue is he most tried?
7. What is David's special vocation?
8. What affinity is there between his special vocation and his characteristic virtue? Practical lesson.
9. What example do the rejection of Saul and acceptance of David give?
10. What is the secret of accomplishing God's special designs in our regard?
11. Show how Newman's characteristic virtues (1) "sense of Unseen Power" and (2) unworldliness, find affinities with traits in David.
12. Give the measure of David's loyalty. What apparently insignificant incident brings David first into notice of Saul?
13. What virtue of David's is put to the test in his being sent back twice to his sheep, etc.? Practical application.
14. What incident brings David forward into public notice?
15. What light does this cast as to the means chosen by Providence to accomplish His designs?
16. What is the meaning of "divinely urged"? How does obedience of David to this impulse to kill Goliath show the trend of his mind? Contrast this with the action which showed the trend of Saul's mind.
17. Show the absolute obedience of David to God's will in his patient waiting for God's time.
18. Give the Scriptural account of the friendship of David and Jonathan. (I Kings, xviii-xxi.)

19. Give the measure of this friendship—the motive of it. Note how the characteristic virtues of David show forth in this friendship.
20. What is the root of Saul's hatred of David?
21. How does he try to get rid of David?
22. How does David, by his faith and obedience, merit God's protection?
23. What does David's seeking advice of Samuel illustrate? Show how God brings to pass all things in His own time.
24. What of the inconsistencies in David's conduct during years of exile?
25. What sanction is given for pronouncing favorably on David's character?
26. How is David, in his loyalty to God, an eminent type of Christ?
27. What is David's peculiar excellence?
28. How was the office of Saul and David different from that of Moses? Samuel?
29. How was David tried and what high qualities did he show in his trials?
30. What special virtues are manifested through his trial? What enhanced his sufferings?
31. What similarities are discernible between the early history of David and that of Joseph?
32. Who had the more severe trial? Why?
33. What is the foundation of that composure and staidness we note in David? 42:9, ff.
34. Illustrate how the conduct of David is in marked contrast to the conduct of Saul.
35. What virtues does his conduct towards Saul manifest? Explain.
36. Give measure of faith and loyalty.
37. Effect of his generous conduct on Saul.
38. What does this action of Saul indicate?
39. How does David realize in himself the fruit of the blessings of all the patriarchs? 45:17 ff.
40. Give instances of his prompt faith and magnanimity; his simplicity, humility, youthful wisdom and self-possession, tenderness, affection and firmness. (Consult Scriptural record for a more detailed account than is given in text of sketch.)

41. From the Psalms pick out passages that illustrate (1) his overflowing thankfulness, (2) ever-burning devotion, (3) zealous fidelity to God, (4) heroic bearing in all circumstances.
42. What virtues of David does Newman hold out for our imitation? 45:26 ff.
43. Show how Newman unconsciously gives a picture of his own inner life.
44. In Newman's mind what is the essential *virtue* of the Scripture saints? 46:4.
45. What would you judge to be Newman's ideal of an interior man engaged in *active work*?
46. How does Newman indicate the extent of the Church's adaptability to the varied needs of mankind?
47. Who were Abraham, Job, Moses, Samuel, Elijah, Joseph, David, Jeremiah, Hannah, Ruth, the Shunammite, Caleb, Boaz, Mephibosheth?
48. Show how each of these is suited for the office for which Newman offers him.
49. Show the climactic arrangement for bringing forth the wide scope of David's ministrations to the souls of men.
50. What do last lines show us as regards David and Newman himself?
51. What elements in David's character especially appeal to like elements in Newman?
52. Show how rejection of Saul and acceptance of David illustrate that "Religion is a *personal love* of God."

## AUGUSTINE AND THE VANDALS <sup>1</sup>

“The just perisheth, and no man layeth it to heart; and men of mercy are taken away, for there is none to understand; for the just man is taken away from before the face of evil.”

I began by directing the reader's attention to the labors of two great bishops, who restored the faith of Christianity where it had long been obscured. Now, I will put before him, by way of  
5 contrast, a scene of the overthrow of religion,—the extinction of a candlestick,—effected, too, by champions of the same heretical creed which Basil and Gregory successfully resisted. It will be found in the history of the last days of the great  
10 Augustine, bishop of Hippo, in Africa. The truth triumphed in the East by the power of preaching; it was extirpated in the South by the edge of the sword.

Though it may not be given us to appropriate  
15 the prophecies of the Apocalypse to the real events to which they belong, yet it is impossible to read its inspired pages, and then to turn to the dissolution of the Roman empire, without seeing a remarkable agreement, on the whole, between the  
20 calamities of that period and the sacred prediction. There is a plain announcement in the inspired page, of “Woe, woe, woe, to the inhabitants of

<sup>1</sup> From *Historical Sketches*, vol. II.

the earth;" an announcement of "hail and fire mingled with blood," the conflagration of "trees and green grass," the destruction of ships, the darkening of the sun, and the poisoning of the rivers over a third of their course. There is a clear prophecy of revolutions on the face of the earth and in the structure of society. And, on the other hand, let us observe how fully such general foretokenings are borne out, among other passages of history, in the Vandalic conquest of Africa.

The coast of Africa, between the great desert and the Mediterranean, was one of the most fruitful and opulent portions of the Roman world. The eastern extremity of it was more especially connected with the empire, containing in it Carthage, Hippo, and other towns, celebrated as being sees of the Christian Church, as well as places of civil importance. In the spring of the year 428, the Vandals, Arians by creed, and barbarians by birth and disposition, crossed the Straits of Gibraltar, and proceeded along this fertile district, bringing with them devastation and captivity on every side. They abandoned themselves to the most savage cruelties and excesses. They pillaged, ravaged, burned, massacred all that came in their way, sparing not even the fruit-trees, which might have afforded some poor food to the remnant of the population, who had escaped from them into caves, the recesses of the mountains, or into vaults. Twice did this desolating pestilence sweep over the face of the country.

The fury of the Vandals was especially exercised towards the memorials of religion. Churches, cemeteries, monasteries, were objects of their fiercest hatred and most violent assaults. They  
 5 broke into the places of worship, cut to pieces all internal decorations, and then set fire to them. They tortured bishops and clergy with the hope of obtaining treasure. The names of some of the victims of their ferocity are preserved. Mansuetus,  
 10 bishop of Utica, was burnt alive; Papinianus, bishop of Vite, was laid upon red-hot plates of iron. This was near upon the time when the third General Council was assembling at Ephesus, which from the insecure state of the roads, and the uni-  
 15 versal misery which reigned among them, the African bishops were prevented from attending. The Clergy, the religious brotherhoods, the holy virgins, were scattered all over the country. The daily sacrifice was stopped, the sacraments could  
 20 not be obtained, the festivals of the Church passed unnoticed. At length, only three cities remained unvisited by the general desolation,—Carthage, Hippo, and Cirtha.

Hippo was the see of St. Austin, then seventy-  
 25 four years of age (forty almost of which had been passed in ministerial labors), and warned, by the law of nature, of the approach of dissolution. It was as if the light of prosperity and peace were fading away from the African Church, as sank  
 30 the bodily powers of its great earthly ornament and stay. At this time, when the terrors of the

barbaric invasion spread on all sides, a bishop wrote to him to ask whether it was allowable for the ruler of a Church to leave the scene of his pastoral duties in order to save his life. Different  
5 opinions had heretofore been expressed on this question. In Augustine's own country Tertullian had maintained that flight was unlawful, but he was a Montanist when he so wrote. On the other hand, Cyprian had actually fled, and had defended  
10 his conduct when questioned by the clergy of Rome. His contemporaries, Dionysius of Alexandria, and Gregory of Neocæsarea, had fled also; as had Polycarp before them, and Athanasius after them.

15 Athanasius also had to defend his flight, and he defended it, in a work still extant, thus:—First, he observes, it has the sanction of numerous Scripture precedents. Thus, in the instance of confessors under the old covenant, Jacob fled from  
20 Esau, Moses from Pharaoh, David from Saul; Elias concealed himself from Achab three years, and the sons of the prophets were hid by Abdias in a cave from Jezebel. In like manner under the Gospel, the disciples hid themselves for fear of the Jews,  
25 and St. Paul was let down in a basket over the wall at Damascus. On the other hand, no instance can be adduced of overboldness and headstrong daring in the saints of Scripture. But our Lord Himself is the chief exemplar of fleeing from per-  
30 secution. As a child in arms He had to flee into Egypt. When He returned, He still shunned Judea, and retired to Nazareth. After raising

Lazarus, on the Jews seeking His life, "He walked no more openly among them," but retreated to the neighborhood of the desert. When they took up stones to cast at Him, He hid Himself; when  
 5 they attempted to cast Him down headlong, He made His way through them; when He heard of the Baptist's death, He retired across the lake into a desert place, apart. If it be said that He did so, because His time was not yet come, and  
 10 that when it was come, He delivered up Himself, we must ask, in reply, how a man can know that his time is come, so as to have a right to act as Christ acted? And since we do not know, we must have patience; and, till God by His own act  
 15 determines the time, we must "wander in sheepskins and goat-skins," rather than take the matter into our own hands; as even Saul, the persecutor, was left by David in the hands of God, whether He would "strike him, or his day should come to die,  
 20 or he should go down to battle and perish."

If God's servants, proceeds Athanasius, have at any time presented themselves before their persecutors, it was at God's command: thus Elias showed himself to Achab; so did the prophet from  
 25 Juda, to Jeroboam; and St. Paul appealed to Cæsar. Flight, so far from implying cowardice, requires often greater courage than not to flee. It is a greater trial of heart. Death is an end of all trouble; he who flees is ever expecting death, and  
 30 dies daily. Job's life was not to be touched by Satan, yet was not his fortitude shown in what he suffered? Exile is full of miseries. The after-

conduct of the saints showed they had not fled for fear. Jacob, on his deathbed, contemned death, and blessed each of the twelve Patriarchs; Moses returned, and presented himself before Pharaoh; 5 David was a valiant warrior; Elias rebuked Achab and Ochazias; Peter and Paul, who had once hid themselves, offered themselves to martyrdom at Rome. And so acceptable was the previous flight of these men to Almighty God, that we read of His 10 showing them some special favor during it. Then it was that Jacob had the vision of Angels; Moses saw the burning bush; David wrote his prophetic Psalms; Elias raised the dead, and gathered the people on Mount Carmel. How would the Gospel 15 ever have been preached throughout the world, if the Apostles had not fled? And, since their time, those, too, who have become martyrs, at first fled; or, if they advanced to meet their persecutors, it was by some secret suggestion of the Divine Spirit. 20 But above all, while these instances abundantly illustrate the rule of duty in persecution, and the temper of mind necessary in those who observe it, we have that duty itself declared in a plain precept by no other than our Lord: "When they shall 25 persecute you in this city," He says, "flee into another;" and "let them that are in Judea flee unto the mountains."

Thus argues the great Athanasius, living in spirit with the saints departed, while full of labor 30 and care here on earth. For the arguments on the other side, let us turn to a writer, not less

vigorous in mind, but less subdued in temper. Thus writes Tertullian on the same subject, then a Montanist, a century and a half earlier:—Nothing happens, he says, without God's will. Persecution is sent by Him, to put His servants to the test; to divide between good and bad: it is a trial; what man has any right to interfere? He who gives the prize, alone can assign the combat. Persecution is more than permitted, it is actually appointed by Almighty God. It does the Church much good, as leading Christians to increased seriousness while it lasts. It comes and goes at God's ordering. Satan could not touch Job, except so far as God gave permission. He could not touch the Apostles, except as far as an opening was allowed in the words, "Satan hath desired to have you, but I have prayed for thee," Peter, "and thou, being once converted, confirm thy brethren." We pray, "Lead us not into temptation, but deliver us from evil;" why, if we may deliver ourselves? Satan is permitted access to us, either for punishment, as in Saul's case, or for our chastisement. Since the persecution comes from God, we may not lawfully avoid it, nor can we avoid it. We cannot, because He is all powerful; we must not, because He is all good. We should leave the matter entirely to God. As to the command of fleeing from city to city, this was temporary. It was intended to secure the preaching of the Gospel to the nations. While the Apostles preached to the Jews,—till they had preached to the Gentiles,—they were to flee; but

one might as well argue, that we now are not to go  
“into the way of the Gentiles,” but to confine  
ourselves to “the lost sheep of the house of Israel,”  
as that we are now to “flee from city to city.” Nor,  
5 indeed, was going from city to city a flight; it was  
a continued preaching; not an accident, but a rule:  
whether persecuted or not, they were to go about;  
and before they had gone through the cities of  
Israel, the Lord was to come. The command con-  
10 templated only those very cities. If St. Paul es-  
caped out of Damascus by night, yet afterwards,  
against the prayers of the disciples and the  
prophecy of Agabus, he went up to Jerusalem.  
Thus the command to flee did not last even  
15 through the lifetime of the Apostles; and, indeed,  
why should God introduce persecution, if He bids  
us retire from it? This is imputing inconsistency  
to His acts. If we want texts to justify our not  
fleeing, He says, “Whoso shall confess Me before  
20 men, I will confess Him before My Father.”  
“Blessed are they that suffer persecution;” “He  
that shall persevere to the end, he shall be saved;”  
“Be not afraid of them that kill the body;” “Who-  
soever does not carry his cross and come after Me,  
25 cannot be My disciple.” How are these texts ful-  
filled when a man flees? Christ, who is our pat-  
tern, did not more than pray, “If it be possible,  
let this chalice pass:” we, too, should both stay  
and pray as He did. And it is expressly told us,  
30 that “We also ought to lay down our lives for the  
brethren.” Again, it is said, “Perfect charity

casteth out fear;" he who flees, fears; he who fears, "is not perfected in charity." The Greek proverb is sometimes urged, "He who flees, will fight another day;" yes, and he may flee another day, also.

- 5 Again, if bishops, priests, and deacons flee, why must the laity stay? or must they flee also? "The good shepherd," on the contrary, "layeth down his life for his sheep;" whereas, the bad shepherd "seeth the wolf coming, and leaveth the sheep,
- 10 and fleeth." At no time, as Jeremiah, Ezekiel, and Zechariah tell us, is the flock in greater danger of being scattered than when it loses its shepherd. Tertullian ends thus:—"This doctrine, my brother, perhaps appears to you hard; nay, intolerable.
- 15 But recollect that God has said, 'He that can take, let him take it;' that is, he who receives it not, let him depart. He who fears to suffer cannot belong to Him who has suffered. He who does not fear to suffer is perfect in love, that is, of God.
- 20 Many are called, few are chosen. Not he who would walk the broad way is sought out by God, but he who walks the narrow." Thus the ingenious and vehement Tertullian.

- With these remarks for and against flight in
- 25 persecution, we shall be prepared to listen to Augustine on the subject;—I have said, it was brought under his notice by a brother bishop, with reference to the impending visitation of the barbarians. His answer happily is preserved to us,
- 30 and extracts from it shall now be set before the reader.

"TO HIS HOLY BROTHER AND FELLOW-BISHOP HONORATUS,  
AUGUSTINE SENDS HEALTH IN THE LORD.

"I thought the copy of my letter to our brother Quodvultdeus, which I sent to you, would have been sufficient, dear brother, without the task you put on me of counselling you on the proper course to pursue under  
5 our existing dangers. It was certainly a short letter; yet I included every question which it was necessary to ask and answer, when I said that no persons were hindered from retiring to such fortified places as they were able and desirous to secure; while, on the other  
10 hand, we might not break the bonds of our ministry, by which the love of Christ has engaged us not to desert the Church, where we are bound to serve. The following is what I laid down in the letter I refer to:—'It remains, then,' I say, 'that, though God's people in the  
15 place where we are be ever so few, yet, if it does stay, we, whose ministration is necessary to its staying, must say to the Lord, Thou art our strong rock and place of defence.'

"But you tell me that this view is not sufficient for  
20 you, from an apprehension lest we should be running counter to our Lord's command and example, to flee from city to city. Yet is it conceivable that He meant that our flocks, whom He bought with His own blood, should be deprived of that necessary ministration without which they cannot live? Is He a precedent for this,  
25 who was carried in flight into Egypt by His parents when but a child, before He had formed Churches which we can talk of His leaving? Or, when St. Paul was let down in a basket through a window, lest the enemy  
30 should seize him, and so escaped his hands, was the Church of that place bereft of its necessary ministration, seeing there were other brethren stationed there to fulfil what was necessary? Evidently it was their wish that he, who was the direct object of the persecutors' search,  
35 should preserve himself for the sake of the Church. Let,

then, the servants of Christ, the ministers of His word and sacraments, do in such cases as He enjoined or permitted. Let such of them, by all means, flee from city to city, as are special objects of persecution; so that  
 5 they who are not thus attacked desert not the Church, but give meat to those their fellow-servants, who they know cannot live without it. But in a case when all classes—I mean bishops, clergy, and people—are in some common danger, let not those who need the aid of  
 10 others be deserted by those whom they need. Either let one and all remove into some fortified place, or, if any are obliged to remain, let them not be abandoned by those who have to supply their ecclesiastical necessity, so that they may survive in common, or suffer in com-  
 15 mon what their Father decrees they should undergo."

Then he makes mention of the argument of a certain bishop, that "if our Lord has enjoined upon us flight, in persecutions which may ripen into martyrdom, much more is it necessary to flee  
 20 from barren sufferings in a barbarian and hostile invasion," and he says, "this is true and reasonable, in the case of such as have no ecclesiastical office to tie them;" but he continues:

"Why should men make no question about obeying  
 25 the precept of fleeing from city to city, and yet have no dread of 'the hireling who seeth the wolf coming, and fleeth, because he careth not for the sheep?' Why do they not try to reconcile (as they assuredly can) these two incontrovertible declarations of our Lord, one of which  
 30 suffers and commands flight, the other arraigns and condemns it? And what other mode is there of reconciling them than that which I have above laid down? viz., that we, the ministers of Christ, who are under the pressure of persecution, are *then* at liberty to leave our posts,

when no flock is left for us to serve; or again, when, though there be a flock, yet there are others to supply our necessary ministry, who have not the same reason for fleeing,—as in the case of St. Paul; or, again, of  
5 the holy Athanasius, bishop of Alexandria, who was especially sought after by the emperor Constantius, while the Catholic people, who remained together in Alexandria, were in no measure deserted by the other ministers. But when the people remain, and the min-  
10 isters flee, and the ministration is suspended, what is that but the guilty flight of hirelings, who care not for the sheep? For then the wolf will come,—not man, but the devil, who is accustomed to persuade such believers to apostasy, who are bereft of the daily ministration of  
15 the Lord's Body; and by your, not knowledge, but ignorance of duty, the weak brother will perish, for whom Christ died.

“Let us only consider, when matters come to an extremity of danger, and there is no longer any means of  
20 escape, how persons flock together to the Church, of both sexes, and all ages, begging for baptism, or reconciliation, or even for works of penance, and one and all of them for consolation, and the consecration and application of the sacraments. Now, if ministers are wanting,  
25 what ruin awaits those, who depart from this life unregenerate or unabsolved! Consider the grief of their believing relatives, who will not have them as partakers with themselves in the rest of eternal life; consider the anguish of the whole multitude, nay, the cursings of  
30 some of them, at the absence of ministration and ministers.

“It may be said, however, that the ministers of God ought to avoid such imminent perils, in order to preserve themselves for the profit of the Church for more  
35 tranquil times. I grant it where others are present to supply the ecclesiastical ministry, as in the case of Athanasius. How necessary it was to the Church, how beneficial, that such a man should remain in the flesh, the Catholic faith bears witness, which was maintained

against the Arians by his voice and his love. But when there is a common danger, and when there is rather reason to apprehend lest a man should be thought to flee, not from purpose of prudence, but from dread of dying, and when the example of flight does more harm than the service of living does good, it is by no means to be done. To be brief, holy David withdrew himself from the hazard of war, lest perchance he should ‘quench the light of Israel,’ at the instance of his people, not on his own motion. Otherwise, he would have occasioned many imitators of an inactivity which they had in that case ascribed, not to regard for the welfare of others, but to cowardice.”

Then he goes on to a further question, what is to be done in a case where all ministers are likely to perish, unless some of them take to flight? or when persecution is set on foot only with the view of reaching the ministers of the Church? This leads him to exclaim:

“O, that there may be then a quarrel between God’s ministers, *who* are to remain, and *who* to flee, lest the Church should be deserted, whether by all fleeing or all dying! Surely there will ever be such a quarrel, where each party burns in its own charity, yet indulges the charity of the other. In such a difficulty, the lot seems the fairest decision, in default of others. God judges better than man in perplexities of this sort; whether it be His will to reward the holier among them with the crown of martyrdom, and to spare the weak, or again, to strengthen the latter to endure evil, removing those from life whom the Church of God can spare the better. Should it, however, seem inexpedient to cast lots,—a measure for which I cannot bring precedent,—at least, let no one’s flight be the cause of the Church’s losing those ministrations which, in such dangers, are so neces-

sary and so imperative. Let no one make himself an exception, on the plea of having some particular grace, which gives him a claim to life, and therefore to flight.

“It is sometimes supposed that bishops and clergy,  
5 remaining at their posts in dangers of this kind, mislead their flocks into staying, by their example. But it is easy for us to remove this objection or imputation, by frankly telling them not to be misled by our remaining. ‘We are remaining for your sake,’ we must say,  
10 ‘lest you should fail to obtain such ministration, as we know to be necessary to your salvation in Christ. Make your escape, and you will then set us free.’ The occasion for saying this is when there seems some real advantage in retiring to a safer position. Should all or  
15 some make answer, ‘We are in His hands from whose anger no one can flee anywhere; whose mercy every one may find everywhere, though he stir not, whether some necessary tie detains him, or the uncertainty of safe escape deters him;’ most undoubtedly such persons are  
20 not to be left destitute of Christian ministrations.

“I have written these lines, dearest brother, in truth, as I think, and in sure charity, by way of reply, since you have consulted me; but not as dictating, if, perchance, you may find some better view to guide you.  
25 However, better we cannot do in these perils than pray the Lord our God to have mercy upon us.”—*Ep.* 228.

The luminous judgment, the calm faith, and the single-minded devotion which this letter exhibits, were fully maintained in the conduct of the far-  
30 famed writer, in the events which followed. It was written on the first entrance of the Vandals into Africa, about two years before they laid siege to Hippo; and during this interval of dreadful suspense and excitement, as well as of actual suffering,  
35 ing, amid the desolation of the Church around him,

with the prospect of his own personal trials, we find this unwearied teacher carrying on his works of love by pen, and word of mouth,—eagerly, as knowing his time was short, but tranquilly, as if  
 5 it were a season of prosperity. He commenced a fresh work against the opinions of Julian, a friend of his, who, beginning to run well, had unhappily taken up a bold profession of Pelagianism; he wrote a treatise on Predestination, at the sugges-  
 10 tion of his friends, to meet the objections urged against former works of his on the same subject; sustained a controversy with the Arians; and began a history of heresies. What makes Augustine's diligence in the duties of his episco-  
 15 pate, at this season, the more remarkable, is, that he was actually engaged at the same time in political affairs, as a confidential friend and counselor of Boniface, the governor of Africa (who had first invited and then opposed the entrance  
 20 of the Vandals), and accordingly was in circumstances especially likely to unsettle and agitate the mind of an aged man.

At length events hastened on to a close. Fugitive multitudes betook themselves to Hippo. Boniface  
 25 threw himself into it. The Vandals appeared before it, and laid siege to it. Meanwhile, Augustine fell ill. He had about him many of the African bishops, and among other friends, Possidius, whose account of his last hours is pre-  
 30 served to us. "We used continually to converse together," says Possidius, "about the misfortunes in which we were involved, and contemplated God's

tremendous judgments which were before our eyes, saying, 'Thou art just, O Lord, and Thy judgment is right.' One day, at meal time, as we talked together, he said, 'Know ye that in this our present calamity, I pray God to vouchsafe to rescue this besieged city, or (if otherwise) to give His servants strength to bear His will, or, at least to take me to Himself out of this world.' We followed his advice, and both ourselves, and our friends and the whole city offered up the same prayer with him. On the third month of the siege he was seized with a fever, and took to his bed, and was reduced to the extreme of sickness."

Thus, the latter part of his prayer was put in train for accomplishment, as the former part was subsequently granted by the retreat of the enemy from Hippo. But to continue the narrative of Possidius:—"He had been used to say, in his familiar conversation, that after receiving baptism, even approved Christians and priests ought not to depart from the body without a fitting and sufficient course of penance. Accordingly, in the last illness, of which he died, he set himself to write out the special penitential psalms of David, and to place them four by four against the wall, so that, as he lay in bed, in the days of his sickness, he could see them. And so he used to read and weep abundantly. And lest his attention should be distracted by any one, about ten days before his death, he begged us who were with him to hinder persons entering his room except at the times when

his medical attendants came to see him, or his meals were brought to him. This was strictly attended to, and all his time given to prayer. Till this last illness, he had been able to preach the word of  
 5 God in the church without intermission with energy and boldness, with healthy mind and judgment. He slept with his fathers in a good old age, sound in limb, unimpaired in sight and hearing, and, as it is written, while we stood by, beheld and  
 10 prayed with him. We took part in the sacrifice to God at his funeral, and so buried him.”

Though the Vandals failed in their first attack upon Hippo, during Augustine’s last illness, they renewed it shortly after his death, under more  
 15 favorable circumstances. Boniface was defeated in the field, and retired to Italy; and the inhabitants of Hippo left their city. The Vandals entered and burned it, excepting the library of Augustine, which was providentially preserved.

20 The desolation which, at that era, swept over the face of Africa, was completed by the subsequent invasion of the Saracens. Its five hundred churches are no more. The voyager gazes on the sullen rocks which line its coast, and discovers no  
 25 token of Christianity to cheer the gloom. Hippo\* has ceased to be an episcopal city; but its great Teacher, though dead, yet speaks; his voice is gone out into all lands, and his words unto the ends of the world. He needs no dwelling-place,  
 30 whose home is the Catholic Church; he fears no

\* Since this was written, the see has been reinstated.

barbarian or heretical desolation, whose creed is destined to last unto the end.

## QUESTIONS

1. How does Newman open his sketch on Augustine?
2. Give the several reasons why this is an effective introduction.
3. Explain the Biblical reference in 50:6.
4. Why did "truth" triumph in the East by the power of preaching?
5. Why "extirpated" in the South by edge of sword?
6. From Newman's manner of introducing the subject of the Vandals' conquest, what do we judge of his mind?
7. Do you judge that Newman has made any special study of Proconsular Africa? Why?
8. In paragraph (p. 52) beginning "The fury of the Vandals was especially exercised, etc.," show the logical sequence.
9. What insight does this give you into Newman's mind?
10. What unique figure in the next paragraph?
11. Sum up the conflicting opinions on the subject under consideration.
12. With what are the several following paragraphs taken up?
13. Who was Athanasius? Tertullian? Cyprian? Dionysius of Alexandria? Gregory of Necocæsarea? Polycarp?
14. Canon William Barry has said of Newman, "He was a Greek of Alexandria." Explain his meaning. Show how Newman's love for the early Fathers, especially of the Eastern Church, shaped his ideas.
15. Find the several Scriptural incidents referred to in Athanasius' defense. Who were Jacob? Esau? Moses? Pharaoh, etc.?
16. Explain the Scriptural reference in 53:22.
17. What do you judge of Tertullian from his arguments?
18. Does history bear out your interpretation?

19. How does Newman tersely analyze the character of Tertullian? 58:22-23 ff.
20. What insight into Newman's mind do we get from the opening lines? 58:24 ff.
21. What are salient points in Augustine's character?
22. Give "degree measures" of these as here outlined.
23. Pick out parts of Augustine's letter to Honoratus to illustrate his (1) broadmindedness, (2) painstaking and gracious charity, (3) capability of grasping a subject in its every phase, (4) charity, (5) single-minded devotion, (6) calm faith, (7) luminous judgment, (8) humility.
24. Which of the above do you find in Newman himself? Give reasons for your answer.
25. Compare the lives of King David and Augustine; give three points in which they resemble each other.

## CONVERSION OF AUGUSTINE

“Thou hast chastised me and I was instructed, as a steer unaccustomed to the yoke. Convert me, and I shall be converted, for Thou art the Lord my God. For after Thou didst convert me, I did penance, and after Thou didst show unto me, I struck my thigh. I am confounded and ashamed, because I have borne the reproach of my youth.”

A chance reader may ask, What was the history of that celebrated Father, whose last days were the subject of my last chapter? What had his life been, what his early years, what his labors? Surely  
5 he was no ordinary man, whose end, in all its circumstances, is so impressive. We may answer in a few words, that Augustine was the son of a pious mother, who had the pain of witnessing, for many years, his wanderings in doubt and unbelief, who  
10 prayed incessantly for his conversion, and at length was blessed with the sight of it. From early youth he had given himself up to a course of life quite inconsistent with the profession of a catechumen, into which he had been admitted in infancy.  
15 How far he had fallen into any great excesses is doubtful. He uses language of himself which may have the worst of meanings, but may, on the other hand, be but the expression of deep repentance and spiritual sensitiveness. In his twentieth year  
20 he embraced the Manichæan heresy, in which he continued nine years. Towards the end of that time, leaving Africa, his native country, first for

Rome, then for Milan, he fell in with St. Ambrose; and his conversion and baptism followed in the course of his thirty-fourth year. This memorable event, his conversion, has been celebrated in the  
5 Western Church from early times, being the only event of the kind thus distinguished, excepting the conversion of St. Paul.

His life had been for many years one of great anxiety and discomfort, the life of one dissatisfied  
10 with himself, and despairing of finding the truth. Men of ordinary minds are not so circumstanced as to feel the misery of irreligion. That misery consists in the perverted and discordant action of the various faculties and functions of the soul,  
15 which have lost their legitimate governing power, and are unable to regain it, except at the hands of their Maker. Now the run of irreligious men do not suffer in any great degree from this disorder, and are not miserable; they have neither  
20 great talents nor strong passions; they have not within them the materials of rebellion in such measure as to threaten their peace. They follow their own wishes, they yield to the bent of the moment, they act on inclination, not on principle,  
25 but their motive powers are neither strong nor various enough to be troublesome. Their minds are in no sense under rule; but anarchy is not in their case a state of confusion, but of deadness; not unlike the internal condition as it is reported  
30 of eastern cities and provinces at present, in which, though the government is weak or null, the body politic goes on without any great embarrassment

or collision of its members one with another, by the force of inveterate habit. It is very different when the moral and intellectual principles are vigorous, active, and developed. Then, if the governing power be feeble, all the subordinates are in the position of rebels in arms; and what the state of a mind is under such circumstances, the analogy of a civil community will suggest to us. Then we have before us the melancholy spectacle of high aspirations without an aim, a hunger of the soul unsatisfied, and a never-ending restlessness and inward warfare of its various faculties. Gifted minds, if not submitted to the rightful authority of religion, become the most unhappy and the most mischievous. They need both an object to feed upon, and the power of self-mastery; and the love of their Maker, and nothing but it, supplies both the one and the other. We have seen in our own day, in the case of a popular poet, an impressive instance of a great genius throwing off the fear of God, seeking for happiness in the creature, roaming unsatisfied from one object to another, breaking his soul upon itself, and bitterly confessing and imparting his wretchedness to all around him. I have no wish at all to compare him to St. Augustine; indeed, if we may say it without presumption, the very different termination of their trial seems to indicate some great difference in their respective modes of encountering it. The one dies of premature decay, to all appearance, a hardened infidel; and if he is still to have a name, will live in the mouths of men by writings at once blasphemous

and immoral: the other is a Saint and Doctor of the Church. Each makes confessions, the one to the saints, the other to the powers of evil. And does not the difference of the two discover itself  
 5 in some measure, even to our eyes, in the very history of their wanderings and pinings? At least, there is no appearance in St. Augustine's case of that dreadful haughtiness, sullenness, love of singularity, vanity, irritability, and mis-  
 10 anthropy, which were too certainly the characteristics of our own countryman. Augustine was, as his early history shows, a man of affectionate and tender feelings, and open and amiable temper; and, above all, he sought for some excellence ex-  
 15 ternal to his own mind, instead of concentrating all his contemplations on himself.

But let us consider what his misery was;—it was that of a mind imprisoned, solitary, and wild with spiritual thirst; and forced to betake itself to the  
 20 strongest excitements, by way of relieving itself of the rush and violence of feelings, of which the knowledge of the Divine Perfections was the true and sole sustenance. He ran into excess, not from love of it, but from this fierce fever of mind. “I  
 25 sought what I might love,” he says in his Confessions, “in love with loving, and safety I hated, and a way without snares. For within me was a famine of that inward food, Thyself, my God; yet throughout that famine I was not hungered, but  
 30 was without any longing for incorruptible sustenance, not because filled therewith, but the more

empty, the more I loathed it. For this cause my soul was sickly and full of sores; it miserably cast itself forth, desiring to be scraped by the touch of objects of sense.”—iii. 1.

- 5 “O foolish man that I then was,” he says elsewhere, “enduring impatiently the lot of man! So I fretted, sighed, wept, was distracted; had neither rest nor counsel. For I bore about a shattered and bleeding soul, impatient of being borne by me, yet where to repose it
- 10 I found not; not in calm groves, nor in games and music, nor in fragrant spots, nor in curious banquetings, nor in indulgence of the bed and the couch, nor, finally, in books or poetry found it repose. All things looked ghastly, yea, the very light. In groaning and tears
- 15 alone found I a little refreshment. But when my soul was withdrawn from them, a huge load of misery weighed me down. To Thee, O Lord, it ought to have been raised, for Thee to lighten; I knew it, but neither could nor would; the more, since when I thought of
- 20 Thee, Thou wast not to me any solid or substantial thing. For Thou wert not Thyself, but a mere phantom, and my error was my God. If I offered to discharge my load thereon, that it might rest, it glided through the void, and came rushing down against me; and I had re-
- 25 mained to myself a hapless spot, where I could neither be, nor be from thence. For whither should my heart flee from my heart? whither should I flee from myself? whither not follow myself? And yet I fled out of my country; for so should mine eyes look less for *him*, where
- 30 they were not wont to see him.”—iv. 12.

He is speaking in this last sentence of a friend he had lost, whose death-bed was very remarkable, and whose dear familiar name he apparently has not courage to mention. “He had grown up from

35 a child with me,” he says, “and we had been both

schoolfellows and playfellows.” Augustine had misled him into the heresy which he had adopted himself, and when he grew to have more and more sympathy in Augustine’s pursuits the latter united  
 5 himself to him in a closer intimacy. Scarcely had he thus given him his heart, when God took him.

“Thou tookest him,” he says, “out of this life, when he had scarce completed one whole year of my friendship, sweet to me above all sweetness in that life of mine.  
 10 A long while, sore sick of a fever, he lay senseless in the dews of death, and being given over, he was baptized unwitting; I, meanwhile little regarding, or presuming that his soul would retain rather what it had received of me than what was wrought on his uncon-  
 15 scious body.”

The Manichees, it should be observed, rejected baptism. He proceeds:

“But it proved far otherwise; for he was refreshed and restored. Forthwith, as soon as I could speak with  
 20 him (and I could as soon as he was able, for I never left him, and we hung but too much upon each other), I essayed to jest with him, as though he would jest with me at that baptism, which he had received, when utterly absent in mind and feeling, but had now understood  
 25 that he had received. But he shrunk from me, as from an enemy; and with a wonderful and sudden freedom bade me, if I would continue his friend, forbear such language to him. I, all astonished and amazed, suppressed all my emotions till he should grow well, and  
 30 his health were strong enough for me to deal with him as I would. But he was taken away from my madness, that with Thee he might be preserved for my comfort: a few days after, in my absence, he was attacked again by fever, and so departed.”—iv. 8.

From distress of mind Augustine left his native place, Thagaste, and came to Carthage, where he became a teacher in rhetoric. Here he fell in with Faustus, an eminent Manichean bishop and disputant, in whom, however, he was disappointed; and the disappointment abated his attachment to his sect, and disposed him to look for truth elsewhere. Disgusted with the license which prevailed among the students at Carthage, he determined to proceed to Rome, and disregarding and eluding the entreaties of his mother, Monica, who dreaded his removal from his own country, he went thither. At Rome he resumed his profession; but inconveniences as great, though of another kind, encountered him in that city; and upon the people of Milan sending for a rhetoric reader, he made application for the appointment, and obtained it. To Milan then he came, the city of St. Ambrose, in the year of our Lord 385.

Ambrose, though weak in voice, had the reputation of eloquence; and Augustine, who seems to have gone with introductions to him, and was won by his kindness of manner, attended his sermons with curiosity and interest. "I listened," he says, "not in the frame of mind which became me, but in order to see whether his eloquence answered what was reported of it: I hung on his words attentively, but of the matter I was but an unconcerned and contemptuous hearer."—v. 23. His impression of his style of preaching is worth noticing: "I was delighted with the sweetness of his discourse, more full of knowledge, yet in manner less pleasurable

and soothing, than that of Faustus." Augustine was insensibly moved: he determined on leaving the Manichees, and returning to the state of a catechumen in the Catholic Church, into which he  
5 had been admitted by his parents. He began to eye and muse upon the great bishop of Milan more and more, and tried in vain to penetrate his secret heart, and to ascertain the thoughts and feelings which swayed him. He felt he did not understand  
10 him. If the respect and intimacy of the great could make a man happy, these advantages he perceived Ambrose to possess; yet he was not satisfied that he was a happy man. His celibacy seemed a drawback: what constituted his hidden life? or  
15 was he cold at heart? or was he of a famished and restless spirit? He felt his own malady, and longed to ask him some questions about it. But Ambrose could not easily be spoken with. Though accessible to all, yet that very circumstance made it difficult  
20 for an individual, especially one who was not of his flock, to get a private interview with him. When he was not taken up with the Christian people who surrounded him, he was either at his meals or engaged in private reading. Augustine used to  
25 enter, as all persons might, without being announced; but after staying awhile, afraid of interrupting him, he departed again. However, he heard his expositions of Scripture every Sunday, and gradually made progress.

30 He was now in his thirtieth year, and since he was a youth of eighteen had been searching after

truth; yet he was still "in the same mire, greedy of things present," but finding nothing stable.

"To-morrow," he said to himself, "I shall find it; it will appear manifestly, and I shall grasp it: lo, Faustus  
5 the Manichee will come and clear every thing! O you great men, ye academics, is it true, then, that no certainty can be attained for the ordering of life? Nay, let us search diligently, and despair not. Lo, things in the ecclesiastical books are not absurd to us now, which  
10 sometime seemed absurd, and may be otherwise taken and in a good sense. I will take my stand where, as a child, my parents placed me, until the clear truth be found out. But where shall it be sought, or when? Ambrose has no leisure; we have no leisure to read;  
15 where shall we find even the books? where, or when, procure them? Let set times be appointed, and certain hours be ordered for the health of our soul. Great hope has dawned; the Catholic faith teaches not what we thought; and do we doubt to knock, that the rest  
20 may be opened? The forenoons, indeed, our scholars take up; what do we during the rest of our time? why not this? But if so, when pay we court to our great friend, whose favors we need? when compose what we may sell to scholars? when refresh ourselves, unbending  
25 our minds from this intenseness of care?

"Perish every thing: dismiss we these empty vanities; and betake ourselves to the one search for truth! Life is a poor thing, death is uncertain; if it surprises us, in what state shall we depart hence? and when shall we  
30 learn what here we have neglected? and shall we not rather suffer the punishment of this negligence? What if death itself cut off and end all care and feeling? Then must this be ascertained. But God forbid this! It is no vain and empty thing, that the excellent dignity of  
35 the Christian faith has overspread the whole world. Never would such and so great things be wrought for

us by God, if with the body the soul also came to an end. . . . <sup>1</sup>

Time went on; he was in his thirty-second year; he still was gaining light; he renounced his belief  
 5 in fatalism; he addressed himself to St. Paul's Epistles. He began to give up the desire of distinction in his profession: this was a great step; however, still his spirit mounted higher than his heart as yet could follow.

10 "I was displeased," he says, "that I led a secular life; yea, now that my desires no longer inflamed me, as of old, with hopes of honor and profit, a very grievous burden it was to undergo so heavy a bondage. For in comparison of Thy sweetness, and 'the beauty of Thy  
 15 honor, which I loved,' these things delighted me no longer. But I still was enthralled with the love of woman: nor did the Apostle forbid me to marry, although he advised me to something better, chiefly wishing that all men were as he himself. . . . —viii. 2.

20 Finding Ambrose, though kind and accessible, yet reserved, he went to an aged man named Simplician, who, as some say, baptized St. Ambrose, and eventually succeeded him in his see. He opened his mind to him, and happening in the  
 25 course of his communications to mention Victorinus's translation of some Platonic works, Simplician asked him if he knew that person's history. It seems he was a professor of rhetoric at Rome, was well versed in literature and philosophy, had  
 30 been tutor to many of the senators, and had re-

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 143-149.

ceived the high honor of a statue in the Forum. Up to his old age he had professed, and defended with his eloquence, the old pagan worship. He was led to read the Holy Scriptures, and was  
5 brought, in consequence, to a belief in their divinity. For a while he did not feel the necessity of changing his profession; he looked upon Christianity as a philosophy, he embraced it as such, but did not propose to join what he considered the  
10 Christian sect, or, as Christians would call it, the Catholic Church. He let Simplician into his secret; but whenever the latter pressed him to take the step, he was accustomed to ask, "whether walls made a Christian." However, such a state could  
15 not continue with a man of earnest mind: the heaven worked; at length he unexpectedly called upon Simplician to lead him to church. He was admitted a catechumen, and in due time baptized, "Rome wondering, the Church rejoicing." It was  
20 customary at Rome for the candidates for baptism to profess their faith from a raised place in the church, in a set form of words. An offer was made to Victorinus, which was not unusual in the case of bashful and timid persons, to make his profession in private. But he preferred to make it in  
25 the ordinary way. "I was public enough," he made answer, "in my profession of rhetoric, and ought not to be frightened when professing salvation." He continued the school which he had be-  
30 fore he became a Christian, till the edict of Julian forced him to close it. This story went to Augustine's heart, but it did not melt it. There

was still the struggle of two wills, the high aspiration and the habitual inertness.

He gives this account of the conflict he underwent:

- 5      "I was weighed down with the encumbrance of this world, pleasantly, as one is used to be with sleep; and my meditations upon Thee were like the efforts of men who would awake, yet are steeped again under the depth of their slumber. And as no one would wish always to  
10 be asleep, and, in the sane judgment of all, waking is better, yet a man commonly delays to shake off sleep, when a heavy torpor is on his limbs, and though it is time to rise, he enjoys it the more heartily while he ceases to approve it: so, in spite of my conviction that  
15 Thy love was to be obeyed rather than my own lusts, yet I both yielded to the approval, and was taken prisoner by the enjoyment." <sup>1</sup>—viii. 12.

He then proceeds to give an account of the termination of this struggle:

- 20      "At length burst forth a mighty storm, bringing a mighty flood of tears; and to indulge it to the full, even unto cries, in solitude, I rose up from Alypius, . . . who perceived from my choked voice how it was with me. He remained where we had been sitting, in deep  
25 astonishment. I threw myself down under a fig-tree, I know not how, and allowing my tears full vent, offered up to Thee the acceptable sacrifice of my streaming eyes. And I cried out to this effect:—'And Thou, O Lord, how long, how long, Lord, wilt Thou be angry?  
30 For ever? Remember not our old sins!' for I felt that they were my tyrants. I cried out, piteously, 'How long? how long? to-morrow and to-morrow? why not *now*? why not in this very hour put an end to this my

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 151-153.

vileness?' While I thus spoke, with tears, in the bitter contrition of my heart, suddenly I heard a voice, as if from a house near me, of a boy or girl chanting forth again and again, 'TAKE UP AND READ, TAKE UP AND  
5 READ!' Changing countenance at these words, I began intently to think whether boys used them in any game, but could not recollect that I had ever heard them. I left weeping and rose up, considering it a divine intimation to open the Scriptures and read what first presented  
10 itself. I had heard that Antony had come in during the reading of the Gospel, and had taken to himself the admonition, 'Go, sell all that thou hast,' etc., and had turned to Thee at once, in consequence of that oracle. I had left St. Paul's volume where Alypius was sitting,  
15 when I rose thence. I returned thither, seized it, opened, and read in silence the following passage, which first met my eyes, '*Not in rioting and drunkenness, not in chambering and impurities, not in contention and envy, but put ye on the Lord Jesus Christ, and make not pro-*  
20 *vision for the flesh in its concupiscences.*' I had neither desire nor need to read farther. As I finished the sentence, as though the light of peace had been poured into my heart, all the shadows of doubt dispersed. Thus hast Thou converted me to Thee, so as no longer to seek  
25 either for wife or other hope of this world, standing fast in that rule of faith in which Thou so many years before hadst revealed me to my mother."—viii. 26-30.

The last words of this extract relate to a dream which his mother had had some years before, concerning his conversion. On his first turning  
30 Manichee, abhorring his opinions, she would not for a while even eat with him, when she had this dream, in which she had an intimation that where she stood, there Augustine should one day be with  
35 her. At another time she derived great comfort from the casual words of a bishop, who, when im-

portuned by her to converse with her son, said at length with some impatience, "Go thy ways, and God bless thee, for it is not possible that the son of these tears should perish!" It would be out  
 5 of place, and is perhaps unnecessary, to enter here into the affecting and well-known history of her tender anxieties and persevering prayers for Augustine. Suffice it to say, she saw the accomplishment of them; she lived till Augustine became a  
 10 Catholic; and she died on her way back to Africa with him. Her last words were, "Lay this body anywhere; let not the care of it in any way distress you; this only I ask, that wherever you be, you remember me at the Altar of the Lord."<sup>1</sup>

## QUESTIONS

1. What is the secret of Augustine's misery previous to his conversion?
2. Into what two classes does Newman divide irreligious men?
3. Give basic reasons for the lack of discomfort in one and the presence of it in the second.
4. What does Newman think of the fate of gifted minds when not submitted to religion? Give examples.
5. Of what is Newman himself an example?
6. Specify basic differences between Augustine and Byron.
7. What is Newman's analysis of the misery of Augustine?
8. Show how he develops this subject.
9. Give measure of Augustine's anguish.
10. Show how a strong, tender nature is manifested in the words regarding his dead friend. Give measure of his grief.
11. Give measure of his attachment to his friend.

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 156-158.

12. Show how God's love was pursuing Augustine. (Read Thompson's *Hound of Heaven*.)
13. What do you think of 64:23-25?
14. What does his disappointment in Faustus show you?
15. What does his interest in Ambrose manifest? His contempt for the matter of Ambrose's discourses?
16. Explain cause of Augustine's musings on Ambrose.
17. Give an account of the interior struggle in heart of Augustine.
18. Give measure of this struggle.
19. What does Augustine's yearning to reveal his heart's secrets show us of human nature?
20. Give measure of his complete conversion.
21. Give measure of his devotedness to his mother.
22. Do you think that in spite of his great sins, Augustine was worth while? Give reasons.
23. Explain what is meant by the following: "God created me in preference to thousands of others whom He might have created but will never create because He created me."
24. There is some one particular thing in each of us which, as it were, makes us attractive to God. What do you judge to be that special characteristic of Augustine?
25. From the rhetorical viewpoint, what is remarkable in this sketch? From the spiritual?

## CHRYSOSTOM

I confess to a delight in reading the lives, and dwelling on the characters and actions, of the Saints of the first ages, such as I receive from none besides them; and for this reason, because we  
5 know so much more about them than about most of the Saints who come after them. People are variously constituted; what influences one does not influence another. There are persons of warm imaginations, who can easily picture to themselves  
10 what they never saw. They can at will see Angels and Saints hovering over them when they are in church; they see their lineaments, their features, their motions, their gestures, their smile or their grief. They can go home and draw what they have  
15 seen, from the vivid memory of what, while it lasted, was so transporting. I am not one of such; I am touched by my five senses, by what my eyes behold and my ears hear. I am touched by what I read about, not by what I myself create. As faith  
20 need not lead to practice, so in me mere imagination does not lead to devotion. I gain more from the life of our Lord in the Gospels than from a treatise *de Deo*. I gain more from three verses of St. John than from the three points of a meditation. I like a Spanish crucifix of painted wood  
25 more than one from Italy, which is made of gold. I am more touched by the Seven Dolors than by

the Immaculate Conception; I am more devout to St. Gabriel than to one of Isaiah's seraphim. I love St. Paul more than one of those first Carmelites, his contemporaries, whose names and acts no one ever heard of; I feel affectionately towards the Alexandrian Dionysius, I do homage to St. George. I do not say that my way is better than another's; but it is my way, and an allowable way. And it is the reason why I am so specially attached to the Saints of the third and fourth century, because we know so much about them. This is why I feel a devout affection for St. Chrysostom. He and the rest of them have written autobiography on a large scale; they have given us their own histories, their thoughts, words, and actions, in a number of goodly folios, productions which are in themselves some of their meritorious works.<sup>1</sup>

I repeat, what I want to trace and study is the real, hidden but human life, or the *interior*, as it is called, of such glorious creations of God; and this I gain with difficulty from mere biographies. Those biographies are most valuable both as being true and as being edifying; they are true to the letter, as far as they record facts and acts; I know it: but actions are not enough for sanctity; we must have saintly motives; and as to these motives, the actions themselves seldom carry the motives along with them. In consequence, they are often supplied simply by the biographer out of his own head; and with good reason supplied, from the certainty which he feels that, since it is the act of

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 217, 218.

a Saint which he is describing, therefore it must be a saintly act. Properly and naturally supplied, I grant: but I can do that as well as he; and ought to do it for myself, and shall be sure to do it, if I  
 5 make the Saint my meditation. The biographer in that case is no longer a mere witness and reporter; he has become a commentator. He gives me no insight into the Saint's *interior*; he does but tell me to infer that the Saint acted in some transcendent  
 10 way from the reason of the case, or to hold it on faith because he has been canonized.<sup>1</sup>

Now the Ancient Saints have left behind them just that kind of literature which more than any other represents the abundance of the heart, which  
 15 more than any other approaches to conversation; I mean correspondence. Why is it that we feel an interest in Cicero which we cannot feel in Demosthenes or Plato? Plato is the very type of soaring philosophy, and Demosthenes of forcible eloquence;  
 20 Cicero is something more than an orator and a sage; he is not a mere ideality, he is a man and a brother; he is one of ourselves. We do not merely believe it, or infer it, but we have the enduring and living evidence of it—how? In his letters. He can  
 25 be studied, criticized if you will; but still dwelt upon and sympathized with also. Now the case of the Ancient Saints is parallel to that of Cicero. We have their letters in a marvellous profusion.<sup>2</sup>

These letters are of various characters, compared

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 219-220.

<sup>2</sup> From *Historical Sketches*, vol. II, p. 221.

one with another: a large portion of them were intended simply for the parties to whom they are addressed; a large portion consist of brief answers to questions asked of the writer, or a few words of  
5 good counsel or spiritual exhortation, disclosing his character either by the topic selected, or his mode of dealing with it. Many are doctrinal; great numbers, again, are strictly ecclesiastical and *ex cathedra*. Many are historical and biographical;  
10 some might be called state-papers; some narrate public transactions, and how the writer felt towards them, or why he took part in them. Pope Gregory's epistles give us the same sort of insight into the holy solicitude for the universal Christian  
15 people which possessed him, that minute vigilance, yet comprehensive superintendence of the chief pastor, which in a very different field of labor is seen in the Duke of Wellington's despatches on campaign, which tell us so much more about him  
20 than any panegyric sketch. Those of St. Isidore and St. Nilus consist of little more than one or two terse, pithy, pregnant sentences, which may be called sermonets, and are often as vivid as if we heard them. St. Chrysostom's are for the most  
25 part crowded into the three memorable years in which the sufferings of exile gradually ripened into a virtual martyrdom. Others, as some of those of St. Jerome and St. Ambrose, are meditations on mystical subjects. Those of St. Dionysius of  
30 Alexandria, which are but fragments, recount the various trials of the time, and are marked with a

vigorous individuality which invests the narrative with an interest far higher than historical.

This manifestation of themselves the Ancient Saints carry with them into other kinds of composition, where it was less to be expected. Instead  
 5 of writing formal doctrinal treatises, they write controversy; and their controversy, again, is correspondence. They mix up their own persons, natural and supernatural, with the didactic or  
 10 polemical works which engaged them. Their authoritative declarations are written, not on stone tablets, but on what Scripture calls "the fleshly tables of the heart."<sup>1</sup>

A Saint's writings are to me his real "Life;"  
 15 and what is called his "Life" is not the outline of an individual, but either of the *auto-saint* or of a myth. Perhaps I shall be asked what I mean by "Life." I mean a narrative which impresses the reader with the idea of moral unity, identity,  
 20 growth, continuity, personality. When a Saint converses with me, I am conscious of the presence of one active principle of thought, one individual character, flowing on and into the various matters  
 25 in which he mixes. It is what no memorials can reach, however skilfully elaborated, however free from effort or study, however conscientiously faithful, however guaranteed by the veracity of the writers. Why cannot art rival the lily or the rose?  
 30 Because the colors of the flower are developed and

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 222-223.

blended by the force of an inward life; while on the other hand, the lights and shades of the painter are diligently laid on from without. A magnifying glass will show the difference. Nor will it  
5 improve matters, though not one only, but a dozen good artists successively take part in the picture; even if the outline is unbroken, the coloring is muddy. Commonly, what is called "the Life," is little more than a collection of anecdotes brought  
10 together from a number of independent quarters; anecdotes striking, indeed, and edifying, but valuable in themselves rather than valuable as parts of a biography; valuable whoever was the subject of them, not valuable as illustrating a particular  
15 Saint. It would be difficult to mistake for each other a paragraph of St. Ambrose, or of St. Jerome, or of St. Augustine; it would be very easy to mistake a chapter in the life of one holy missionary or nun for a chapter in the life of another.<sup>1</sup>

20 John of Antioch, from his sanctity and his eloquence called Chrysostom, was approaching sixty years of age, when he had to deliver himself up to the imperial officers, and to leave Constantinople for a distant exile. He had been the great  
25 preacher of the day now for nearly twenty years; first at Antioch, then in the metropolis of the East; and his gift of speech, as in the instance of the two great classical orators before him, was to be his ruin. He had made an Empress his enemy,  
30 more powerful than Antipater,—as passionate, if

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 227-228.

not so vindictive, as Fulvia. Nor was this all; a zealous Christian preacher offends not individuals merely, but classes of men, and much more so when he is pastor and ruler too, and has to punish  
 5 as well as to denounce. Eudoxia, the Empress, might be taken off suddenly,—as indeed she was taken off a few weeks after the Saint arrived at the place of exile, which she personally, in spite of his entreaties, had marked out for him;—but  
 10 her death did but serve to increase the violence of the persecution directed against him. She had done her part in it, perhaps she might have even changed her mind in his favor; probably the agitation of a bad conscience was, in her critical condition, the cause of her death. She was taken out  
 15 of the way; but her partisans, who had made use of her, went on vigorously with the evil work which she had begun. When Cucusus would not kill him, they sent him on his travels anew, across a  
 20 far wilder country than he had already traversed, to a remote town on the eastern coast of the Euxine; and he sank under this fresh trial.

The Euxine! that strange mysterious sea, which typifies the abyss of outer darkness, as the blue  
 25 Mediterranean basks under the smile of heaven in the centre of civilization and religion. The awful, yet splendid drama of man's history has mainly been carried on upon the Mediterranean shores; while the Black Sea has ever been on the very outskirts of the habitable world, and the scene of wild  
 30 unnatural portents; with legends of Prometheus on the savage Caucasus, of Medea gathering witch-

herbs in the moist meadows of the Phasis, and of Iphigenia sacrificing the shipwrecked stranger in Taurica; and then again, with the more historical, yet not more grateful visions of barbarous tribes, 5 Goths, Huns, Scythians, Tartars, flitting over the steppes and wastes which encircle its inhospitable waters. To be driven from the bright cities and sunny clime of Italy or Greece to such a region, was worse than death; and the luxurious Roman 10 actually preferred death to exile. The suicide of Gallus, under this dread doom, is well known; Ovid, too cowardly to be desperate, drained out the dregs of a vicious life on the cold marshes between the Danube and the sea. I need scarcely allude to 15 the heroic Popes who patiently lived on in the Crimea, till a martyrdom, in which they had no part but the suffering, released them.

But the banishment was an immense evil in itself. Cicero, even though he had liberty of person, 20 the choice of a home, and the prospect of a return, roamed disconsolate through the cities of Greece, because he was debarred access to the senate-house and forum. Chrysostom had his own *rostra*, his own *curia*; it was the Holy Temple, where his elo- 25 quence gained for him victories not less real, and more momentous, than the detection and overthrow of Catiline. Great as was his gift of oratory, it was not by the fertility of his imagination, or the splendor of his diction that he gained the surname 30 of "Mouth of Gold." We shall be very wrong if we suppose that fine expressions, or rounded periods, or figures of speech, were the credentials

by which he claimed to be the first doctor of the East. His oratorical power was but the instrument, by which he readily, gracefully, adequately expressed,—expressed without effort and with felicity,—the keen feelings, the living ideas, the earnest practical lessons, which he had to communicate to his hearers. He spoke, because his heart, his head, were brimful of things to speak about. His elocution corresponded to that strength and flexibility of limb, that quickness of eye, hand, and foot, by which a man excels in manly games or in mechanical skill. It would be a great mistake, in speaking of it, to ask whether it was Attic or Asiatic, terse or flowing, when its distinctive praise was that it was natural. His unrivalled charm, as that of every really eloquent man, lies in his singleness of purpose, his fixed grasp of his aim, his noble earnestness.

A bright, cheerful, gentle soul; a sensitive heart, a temperament open to emotion and impulse; and all this elevated, refined, transformed by the touch of heaven,—such was St. John Chrysostom; winning followers, riveting affections, by his sweetness, frankness, and neglect of self. In his labors, in his preaching, he thought of others only. “I am always in admiration of that thrice-blessed man,” says an able critic,\* “because he ever in all his writings puts before him as his object, to be useful to his hearers; and as to all other matters, he either simply put them aside, or took the least possible notice of them. Nay, as to his seeming ignorant of

\* Photius, p. 387.

some of the thoughts of Scripture, or careless of entering into its depths, and similar defects, all this he utterly disregarded in comparison of the profit of his hearers.”

- 5     There was as little affectation of sanctity in his dress or living as there was effort in his eloquence. In his youth he had been one of the most austere of men; at the age of twenty-one, renouncing bright prospects of the world, he had devoted him-  
10 self to prayer and study of the Scriptures. He had retired to the mountains near Antioch, his native place, and had lived among the monks. This had been his home for six years, and he had chosen it in order to subdue the daintiness of his natural  
15 appetite. “Lately,” he wrote to a friend at the time,—“lately, when I had made up my mind to leave the city and betake myself to the tabernacle of the monks, I was for ever inquiring and busy-  
20 ing myself how I was to get a supply of provisions; whether it would be possible to procure fresh bread for my eating, whether I should be ordered to use the same oil for my lamp and for my food, to undergo the hardship of peas and beans, or of severe toil, such as digging, carrying  
25 wood or water, and the like; in a word, I made much account of bodily comfort.”\* Such was the nervous anxiety and fidget of mind with which he had begun: but this rough discipline soon effected its object, and at length, even by preference, he  
30 took upon him mortifications which at first were a trouble to him. For the last two years of his

\* Ad Demetrium, i. 6.

monastic exercise, he lived by himself in a cave; he slept, when he did sleep, without lying down; he exposed himself to the extremities of cold. At length he found he was passing the bounds of discretion, nature would bear no more; he fell ill,  
5 and returned to the city.

A course of ascetic practice such as this would leave its spiritual effects upon him for life. It sank deep into him, though the surface might not  
10 show it. His duty at Constantinople was to mix with the world; and he lived as others, except as regards such restraints as his sacred office and archiepiscopal station demanded of him. He wore shoes, and an under garment; but his stomach was  
15 ever delicate, and at meals he was obliged to have his own dish, such as it was, to himself. However, he mixed freely with all ranks of men; and he made friends, affectionate friends, of young and old, men and women, rich and poor, by condescending to all of every degree. How he was loved  
20 at Antioch, is shown by the expedient used to transfer him thence to Constantinople. Asterius, count of the East, had orders to send for him, and ask his company to a church without the city. Having  
25 got him into his carriage, he drove off with him to the first station on the high-road to Constantinople, where imperial officers were in readiness to convey him thither. Thus he was brought upon the scene of those trials which have given him a name in  
30 history, and a place in the catalogue of the Saints. At the imperial city he was as much followed, if not as popular, as at Antioch. "The people flocked

to him," says Sozomen, "as often as he preached; some of them to hear what would profit them, others to make trial of him. He carried them away, one and all, and persuaded them to think as  
5 he did about the Divine Nature. They hung upon his words, and could not have enough of them; so that, when they thrust and jammed themselves together in an alarming way, every one making an effort to get nearer to him, and to hear him more  
10 perfectly, he took his seat in the midst of them, and taught from the pulpit of the Reader." \* He was, indeed, a man to make both friends and enemies; to inspire affection, and to kindle resentment; but his friends loved him with a love  
15 "stronger" than "death," and more burning than "hell;" and it was well to be so hated, if he was so beloved.

Here he differs, as far as I can judge, from his brother saints and doctors of the Greek Church,  
20 St. Basil and St. Gregory Nazianzen. They were scholars, shy perhaps and reserved; and though they had not given up the secular state, they were essentially monks. There is no evidence, that I remember, to show that they attached men to their  
25 persons. They, as well as John, had a multitude of enemies; and were regarded, the one with dislike, the other perhaps with contempt; but they had not, on the other hand, warm, eager, sympathetic, indignant, agonized friends. There is an-  
30 other characteristic in Chrysostom, which perhaps

\* Hist. viii. 5.

gained for him this great blessing. He had, as it would seem, a vigor, elasticity, and, what may be called, sunniness of mind, all his own. He was ever sanguine, seldom sad. Basil had a life-long  
5 malady, involving continual gnawing pain and a weight of physical dejection. He bore his burden well and gracefully, like the great Saint he was, as Job bore his; but it was a burden like Job's. He was a calm, mild, grave, autumnal day; St.  
10 John Chrysostom was a day in springtime, bright and rainy, and glittering through its rain. Gregory was the full summer, with a long spell of pleasant stillness, its monotony relieved by thunder and lightning. And St. Athanasius figures to us the  
15 stern persecuting winter, with its wild winds, its dreary wastes, its sleep of the great mother, and the bright stars shining overhead. He and Chrysostom have no points in common; but Gregory was a dethroned Archbishop of Con-  
20 stantinople, like Chrysostom, and, again, dethroned by his brethren the Bishops. Like Basil, too, Chrysostom was bowed with infirmities of body; he was often ill; he was thin and wizened; cold was a misery to him; heat affected his head; he  
25 scarcely dare touch wine; he was obliged to use the bath; obliged to take exercise, or rather to be continually on the move. Whether from a nervous or febrile complexion, he was warm in temper; or at least, at certain times, his emotion struggled  
30 hard with his reason. But he had that noble spirit which complains as little as possible; which makes the best of things; which soon recovers its

equanimity, and hopes on in circumstances when others sink down in despair.

Every one has his own gifts. I often muse upon, I have quoted, I here would copy, what is told us  
5 of St. Antony; how the young ascetic went first to this holy man, and then to that, according as each was qualified to teach him; "marking down in his own thoughts the special attainment of each; his refinement, or his continuance in prayer, or his  
10 meekness, or his kindness, or his power of long-watching, or his studiousness." And thus there was in Basil tenderness, gravity, self-possession, resignation, penance; in Gregory, innocence, amiableness, an inward peace, a self-resource, an  
15 independence of external things; and all these graces in both Saints grafted upon Christian perfection, and raised to an heroic standard. The Giver of all good suits His gifts to the circumstances of the recipient. John, in like manner, was  
20 endowed with those which John required.<sup>1</sup>

Whence is this devotion to St. John Chrysostom, which leads me to dwell upon the thought of him, and makes me kindle at his name, when so many other great Saints, as the year brings round their  
25 festivals, command indeed my veneration, but exert no personal claim upon my heart? Many holy men have died in exile, many holy men have been successful preachers; and what more can we write upon St. Chrysostom's monument than this, that  
30 he was eloquent and that he suffered persecution?

<sup>1</sup> From *Historical Sketches*, vol. II, pp. 232-239.

He is not an Athanasius, expounding a sacred dogma with a luminousness which is almost an inspiration; nor is he Athanasius, again, in his romantic life-long adventures, in his sublime solitari-  
5 ness, in his ascendancy over all classes of men, in his series of triumphs over material force and civil tyranny. Nor, except by the contrast, does he remind us of that Ambrose who kept his ground obstinately in an imperial city, and fortified himself  
10 against the heresy of a court by the living rampart of a devoted population. Nor is he Gregory or Basil, rich in the literature and philosophy of Greece, and embellishing the Church with the spoils of heathenism. Again, he is not an August-  
15 tine, devoting long years to one masterpiece of thought, and laying, in successive controversies, the foundations of theology. Nor is he a Jerome, so dead to the world that he can imitate the point and wit of its writers without danger to himself or  
20 scandal to his brethren. He has not trampled upon heresy, nor smitten emperors, nor beautified the house or the service of God, nor knit together the portions of Christendom, nor founded a religious order, nor built up the framework of doctrine, nor  
25 expounded the science of the Saints; yet I love him, as I love David or St. Paul.

How am I to account for it? It has not happened to me, as it might happen to many a man, that I have devoted time and toil to the study of  
30 his writings or of his history, and cry up that upon which I have made an outlay, or love what has become familiar to me. Cases may occur when

our admiration for an author is only admiration of our own comments on him, and when our love of an old acquaintance is only our love of old ties. For me, I have not written the life of Chrysostom, nor translated his works, nor studied Scripture in his exposition, nor forged weapons of controversy out of his sayings or his doings. Nor is his eloquence of a kind to carry any one away who has ever so little knowledge of the oratory of Greece and Rome. It is not force of words, nor cogency of argument, nor harmony of composition, nor depth or richness of thought, which constitutes his power,—whence, then, has he this influence, so mysterious, yet so strong?

15 I consider St. Chrysostom's charm to lie in his intimate sympathy and compassionateness for the whole world, not only in its strength, but in its weakness; in the lively regard with which he views every thing that comes before him, taken in the concrete, whether as made after its own kind or as  
20 gifted with a nature higher than its own. Not that any religious man,—above all, not that any Saint,—could possibly contrive to abstract the love of the work from the love of its Maker, or could feel  
25 a tenderness for earth which did not spring from devotion to heaven; or as if he would not love every thing just in that degree in which the Creator loves it, and according to the measure of gifts which the Creator has bestowed upon it, and pre-  
30 eminently for the Creator's sake. But this is the characteristic of all Saints; and I am speaking, not of what St. Chrysostom had in common with

others, but what he had special to himself; and this specialty, I conceive, is the interest which he takes in all things, not so far as God has made them alike, but as He has made them different from  
 5 each other. I speak of the discriminating affectionateness with which he accepts every one for what is personal in him and unlike others. I speak of his versatile recognition of men, one by one, for the sake of that portion of good, be it more  
 10 or less, of a lower order or a higher, which has severally been lodged in them; his eager contemplation of the many things they do, effect, or produce, of all their great works, as nations or as states; nay, even as they are corrupted or disguised by  
 15 evil, so far as that evil may in imagination be disjoined from their proper nature, or may be regarded as a mere material disorder apart from its formal character of guilt. I speak of the kindly spirit and the genial temper with which he looks  
 20 round at all things which this wonderful world contains; of the graphic fidelity with which he notes them down upon the tablets of his mind, and of the promptitude and propriety with which he calls them up as arguments or illustrations in the  
 25 course of his teachings as the occasion requires. Possessed though he be by the fire of divine charity, he has not lost one fibre, he does not miss one vibration, of the complicated whole of human sentiment and affection; like the miraculous bush in  
 30 the desert, which, for all the flame that wrapt it round, was not thereby consumed.

Such, in a transcendent perfection, was the gaze,

as we may reverently suppose, with which the loving Father of all surveyed in eternity that universe even in its minutest details which He had decreed to create; such the loving pity with which He spoke  
5 the word when the due moment came, and began to mould the finite, as He created it, in His infinite hands; such the watchful solicitude with which he now keeps His catalogue of the innumerable birds of heaven, and counts day by day the very hairs  
10 of our head and the alternations of our breathing. Such, much more, is the awful contemplation with which He encompasses incessantly every one of those souls on whom He heaps His mercies here, in order to make them the intimate associates of  
15 His own eternity hereafter. And we too, in our measure, are bound to imitate Him in our exact and vivid apprehension of Himself and of His works. As to Himself, we love Him, not simply in His nature, but in His triple personality, lest  
20 we become mere pantheists. And so, again, we choose our patron Saints, not for what they have in common with each other (else there could be no room for choice at all), but for what is peculiar to them severally. That which is my warrant,  
25 therefore, for particular devotions at all, becomes itself my reason for devotion to St. John Chrysostom. In him I recognize a special pattern of that very gift of discrimination. He may indeed be said in some sense to have a devotion of his own for  
30 every one who comes across him,—for persons, ranks, classes, callings, societies, considered as divine works and the subjects of his good offices

or good will, and therefore I have a devotion for him.

It is this observant benevolence which gives to his exposition of Scripture its chief characteristic.

5 He is known in ecclesiastical literature as the expounder, above all others, of its literal sense. Now in mystical comments the direct object which the writer sets before him is the Divine Author Himself of the written Word. Such a writer sees in

10 Scripture, not so much the works of God, as His nature and attributes; the Teacher more than the definite teaching, or its human instruments, with their drifts and motives, their courses of thought, their circumstances and personal peculiarities. He

15 loses the creature in the glory which surrounds the Creator. The problem before him is not what the inspired writer directly meant, and why, but, out of the myriad of meanings present to the Infinite Being who inspired him, which it is that is

20 most illustrative of that Great Being's all-holy attributes and solemn dispositions. Thus, in the Psalter, he will drop David and Israel and the Temple together, and will recognize nothing there but the shadows of those greater truths which re-

25 main for ever. Accordingly, the mystical comment will be of an objective character; whereas a writer who delights to ponder human nature and human affairs, to analyze the workings of the mind, and to contemplate what is subjective to it,

30 is naturally drawn to investigate the sense of the sacred writer himself, who was the organ of the revelation, that is, he will investigate the literal

sense. Now, in the instance of St. Chrysostom, it so happens that literal exposition is the historical characteristic of the school in which he was brought up; so that if he commented on Scripture at all,  
5 he any how would have adopted that method; still, there have been many literal expositors, but only one Chrysostom. It is St. Chrysostom who is the charm of the method, not the method that is the charm of St. Chrysostom.

10 That charm lies, as I have said, in his habit and his power of throwing himself into the minds of others, of imagining with exactness and with sympathy circumstances or scenes which were not before him, and of bringing out what he has apprehended in words as direct and vivid as the apprehension. His page is like the table of a *camera lucida*, which represents to us the living action and interaction of all that goes on around us. That loving scrutiny, with which he follows the Apostles  
15 as they reveal themselves to us in their writings, he practices in various ways towards all men, living and dead, high and low, those whom he admires and those whom he weeps over. He writes as one who was ever looking out with sharp but kind eyes  
20 upon the world of men and their history; and hence he has always something to produce about them, new or old, to the purpose of his argument, whether from books or from the experience of life. Head and heart were full to overflowing with a stream  
25 of mingled "wine and milk," of rich vigorous thought and affectionate feeling.<sup>1</sup>

<sup>1</sup> From *Historical Sketches*, vol. II, 284-289.

## QUESTIONS

1. What is Newman's attitude towards the saints of the first ages?
2. Give his reason for the attitude.
3. In what lines are the key to the "why" and "wherefore" of their special attraction for him?
4. How does Newman define the "life" of a saint? Your opinion of this definition? What graphic illustration does he use in support of his opinion?
5. What does Newman think of what is "commonly called the life of a saint"?
6. Give briefly his severe remarks.
7. What qualities of Newman do these paragraphs disclose?
8. Give two salient points in these paragraphs.
9. Give Newman's exposition of "personality" of a saint.
10. How does experience indicate the proper way to obtain an insight into personality?
11. Compare "professed" life of some saint with a life as given by his letters. Explain the difference.
12. What lines give us the "key" to the character of St. John Chrysostom?
13. What are the basic qualities of his character?
14. Give his "special characteristic." From what supernatural view-point does Newman look at it?
15. Pick out the various "manifestations" of Chrysostom's special characteristic.
16. What in your opinion is the secret of Chrysostom's popularity?
17. Give two measures of his popularity.
18. Give measures of intense force and strong individuality possessed by Chrysostom.
19. Give measure of deep, true love he was capable of inspiring.
20. Give measure of horrors of Chrysostom's exile.
21. What light on Newman's character is given in lines beginning, "There are persons of warm imagination who can easily picture to themselves, etc." 84:8.

22. Show how this characteristic of Newman manifests itself in other directions.
23. What light is given on Newman's character in: "Cicero is something more than an orator and a sage." 86:20. What sentiment of Newman does this express?
24. What lines would give you the impression that Newman was possessed of a pungent and delicate wit?
25. Give Newman's description of Chrysostom's oratory. Collect descriptions of "Newman in the pulpit," and compare the spirit of his eloquence with that of Chrysostom. Do you think the secret of Newman's charm is the same as that which he gives as the secret of Chrysostom's? 92:15 ff.
26. What similarity do you notice between early and later life of Newman and Chrysostom?
27. Show how in 95:13, ff. Newman gives a measure of his regard for true friendship.
28. What characteristic of Newman is given in 96:1?
29. How is Newman's own conduct portrayed in 96:29-30?
30. Give measure of characteristic ascribed to Chrysostom by Newman—97:23 ff.
31. Give proofs that Chrysostom was possessed of humility, simplicity, and mortification.
32. How is it manifest that he possessed a magnetic influence over others?
33. Give reasons for judging that he possessed a sanguine temperament.
34. Select fine points in body of sketch. Give reasons for your selection.
35. Select several particularly fine points in the Introduction.
36. What do you gather of opinions, sentiments, predilections of Newman from his interpretation of Chrysostom—99:15.
37. What do you think of Newman's opinion and appreciation of spiritual friendship?

38. What estimate of Newman have you formed from the reading of this sketch?
39. Select parts in other works of Newman which express the same or similar sentiments as are expressed in this sketch.
40. Summarize the points of resemblance in the characters of Chrysostom and Newman.

## ST. PAUL'S CHARACTERISTIC GIFT.<sup>1</sup>

EP. II. S. PAUL AD COR., c. xii. v. 9.

Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

All the Saints, from the beginning of history to the end, resemble each other in this, that their excellence is supernatural, their deeds heroic, their merits extraordinary and prevailing. They all are  
5 choice patterns of the theological virtues; they all are blessed with a rare and special union with their Maker and Lord; they all lead lives of penance; and when they leave this world, they are spared that torment, which the multitude of holy  
10 souls are allotted, between earth and heaven, death and eternal glory. But, with all these various tokens of their belonging to one and the same celestial family, they may still be divided, in their external aspect, into two classes.

15 There are those, on the one hand, who are so absorbed in the divine life, that they seem, even while they are in the flesh, to have no part in earth or in human nature; but to think, speak, and act under views, affections, and motives simply supernatural. If they love others, it is simply because  
20 they love God, and because man is the object either

<sup>1</sup> From *Sermons Preached on Various Occasions*, sermon 7.

of His compassion, or of His praise. If they rejoice, it is in what is unseen; if they feel interest, it is in what is unearthly; if they speak, it is almost with the voice of Angels; if they eat or drink, it is almost of Angels' food alone,—for it is recorded  
 5 in their histories, that for weeks they have fed on nothing else but that Heavenly Bread which is the proper sustenance of the soul. Such we may suppose to have been St. John; such St. Mary  
 10 Magdalen; such the hermits of the desert; such many of the holy Virgins whose lives belong to the science of mystical theology.

On the other hand, there are those, and of the highest order of sanctity too, as far as our eyes  
 15 can see, in whom the supernatural combines with nature, instead of superseding it,—invigorating it, elevating it, ennobling it; and who are not the less men, because they are saints. They do not put away their natural endowments, but use them to  
 20 the glory of the Giver; they do not act beside them, but through them; they do not eclipse them by the brightness of divine grace, but only transfigure them. They are versed in human knowledge; they are busy in human society; they understand the  
 25 human heart; they can throw themselves into the minds of other men; and all this in consequence of natural gifts and secular education. While they themselves stand secure in the blessedness of purity and peace, they can follow in imagination  
 30 the ten thousand aberrations of pride, passion, and remorse. The world is to them a book, to which they are drawn for its own sake, which they read

fluently, which interests them naturally,—though, by the reason of the grace which dwells within them, they study it and hold converse with it for the glory of God and the salvation of souls. Thus  
 5 they have the thoughts, feelings, frames of mind, attractions, sympathies, antipathies of other men, so far as these are not sinful, only they have these properties of human nature purified, sanctified, and exalted; and they are only made more eloquent,  
 10 more poetical, more profound, more intellectual, by reason of their being more holy. In this latter class I may perhaps without presumption place many of the early Fathers, St. Chrysostom, St. Gregory Nazianzen, St. Athanasius, and above all,  
 15 the great Saint of this day, St. Paul the Apostle.

I think it a happy circumstance that, in this Church, placed, as it is, under the patronage of the great names of St. Peter and St. Paul, the special feast days of these two Apostles (for such we may  
 20 account the 29th of June as regards St. Peter, and to-day as regards St. Paul) should, in the first year of our assembling here, each have fallen on a Sunday. And now that we have arrived, through God's protecting Providence, at the latter of these  
 25 two days, the Conversion of St. Paul, I do not like to forego the opportunity, with whatever misgivings as to my ability, of offering to you, my Brethren, at least a few remarks upon the wonderful work of God's creative grace mercifully presented  
 30 to our inspection in the person of this great Apostle. Most unworthy of him, I know, is the best that I can say; and even that best I cannot duly

exhibit in the space of time allowed me on an occasion such as this; but what is said out of devotion to him, and for the divine glory, will, I trust, have its use, defective though it be, and be a plea for  
 5 his favorable notice of those who say it, and be graciously accepted by his and our Lord and Master.

Now, since I have begun by contrasting St. Paul with St. John, and by implying that St. John lived  
 10 a life more simply supernatural than St. Paul, I may seem to you, my Brethren, to be speaking to St. Paul's disparagement; and you may therefore ask me whether it is possible for any Saint on earth to have a more intimate communion with the Divine  
 15 Majesty than was granted to St. Paul. You may remind me of his own words, "I live, now not I, but Christ liveth in me; and, that I now live in the flesh, I live in the faith of the Son of God, who loved me, and delivered Himself for me." And  
 20 you may refer to his most astonishing ecstasies and visions; as when he was rapt even to the third heaven, and heard sacred words, which it "is not granted to man to utter." You may say, he "no way came short" of St. John in his awful initia-  
 25 tion into the mysteries of the kingdom of heaven. Certainly you may say so; nor am I imagining anything contrary to you. We indeed cannot compare Saints; but I agree with you, that St. Paul was visited by favors, equal, in our apprehensions,  
 30 to those which were granted to St. John. But then, on the other hand, neither was St. John behind St. Paul in these tokens of divine love. In

truth, these tokens are some of those very things which, in a greater or less degree, belong to all Saints whatever, as I said when I began; whereas my question just now is, not what are those points  
 5 in which St. Paul agrees with all other Saints, but what is his distinguished mark, how we recognize him from others, what there is special in him; and I think his characteristic is this;—that, as I have said, in him the fulness of divine gifts does  
 10 not tend to destroy what is human in him, but to spiritualize and perfect it. According to his own words, used on another subject, but laying down, as it were, the principle on which his own character was formed,—“We would not be *unclothed*,” he  
 15 says, but “*clothed upon*, that what is mortal may be swallowed up by life.” In him, his human nature, his human affections, his human gifts, were possessed and glorified by a new and heavenly life; they remained; he speaks of them in the text,  
 20 and in his humility he calls them his infirmity. He was not stripped of nature, but clothed with grace and the power of Christ, and therefore he *glories* in his infirmity. This is the subject on which I wish to enlarge.

25 A heathen poet has said, *Homo sum, humani nihil a me alienum puto*. “I am a man; nothing human is without interest to me:” and the sentiment has been widely and deservedly praised. Now this, in a fulness of meaning which a heathen could  
 30 not understand, is, I conceive, the characteristic of this great Apostle. He is ever speaking, to use his own words, “human things,” and “as a man,”

and "according to man," and "foolishly":—that is, human nature, the common nature of the whole race of Adam, spoke in him, acted in him, with an energetical presence, with a sort of bodily fulness,  
 5 always under the sovereign command of divine grace, but losing none of its real freedom and power because of its subordination. And the consequence is, that, having the nature of man so strong within him, he is able to enter into human  
 10 nature, and to sympathize with it, with a gift peculiarly his own.

Now the most startling instance of this is this,—that, though his life prior to his conversion seems to have been so conscientious and so pure, nevertheless he does not hesitate to associate himself with  
 15 the outcast heathen, and to speak as if he were one of them. St. Philip Neri, before he communicated, used to say, "Lord, I protest before Thee that I am good for nothing but to do evil." At confession he  
 20 used to say, "I have never done one good action." He often said, "I am past hope." To a penitent he said, "Be sure of this, I am a man like my neighbors, and nothing more." Well, I mean, that somewhat in this way, St. Paul felt all his neigh-  
 25 bors, all the whole race of Adam, to be existing in himself. He knew himself to be possessed of a nature, he was conscious of possessing a nature, which was capable of running into all the multiplicity of emotions, of devices, of purposes, and of  
 30 sins, into which it had actually run in the wide world and in the multitude of men; and in that sense he bore the sins of all men, and associated

himself with them, and spoke of them and himself as one. He, I say, a strict Pharisee (as he describes himself), blameless according to legal justice, conversing with all good conscience before  
 5 God, serving God from his forefathers with a pure conscience, he nevertheless elsewhere speaks of himself as a profligate heathen outcast before the grace of God called him. He not only counts himself, as his birth made him, in the number of "children of  
 10 wrath," but he classes himself with the heathen as "conversing in the desires of the flesh," "and fulfilling the will of the flesh." And in another Epistle, he speaks of himself, at the time he writes, as if "carnal, sold under sin"; he speaks of "sin  
 15 dwelling in him," and of his "serving with the flesh the law of sin"; this, I say, when he was an Apostle confirmed in grace. And in like manner he speaks of concupiscence as if it were sin; all because he vividly apprehended, in that nature of  
 20 his which grace had sanctified, what it was in its tendencies and results when deprived of grace.

And thus I account for St. Paul's liking for heathen writers, or what we now call the classics, which is very remarkable. He, the Apostle of the  
 25 Gentiles, was learned in Greek letters, as Moses, the lawgiver of the Jews, his counterpart, was learned in the wisdom of the Egyptians; and he did not give up that learning when he had "learned Christ." I do not think I am exaggerating in say-  
 30 ing so, since he goes out of his way three times to quote passages from them; once, speaking to the heathen Athenians; another time, to his converts

at Corinth; and a third time, in a private Apostolic exhortation to his disciple St. Titus. And it is the more remarkable, that one of the writers whom he quotes seems to be a writer of comedies, which had  
 5 no claim to be read for any high morality which they contain. Now how shall we account for this? Did St. Paul delight in what was licentious? God forbid: but he had the feeling of a guardian-angel who sees every sin of the rebellious being committed  
 10 to him, who gazes at him and weeps. With this difference, that he had a sympathy with sinners, which an Angel (be it reverently said) cannot have. He was a true lover of souls. He loved poor human nature with a passionate love, and the litera-  
 15 ture of the Greeks was only its expression; and he hung over it tenderly and mournfully, wishing for its regeneration and salvation.

This is how I account for his familiar knowledge of the heathen poets. Some of the ancient Fathers  
 20 consider that the Greeks were under a special dispensation of Providence, preparatory to the Gospel, though not directly from heaven as the Jewish was. Now St. Paul seems, if I may say it, to partake of this feeling; distinctly as he teaches that  
 25 the heathen are in darkness, and in sin, and under the power of the Evil One, he will not allow that they are beyond the eye of Divine Mercy. On the contrary, he speaks of God as "determining their times and the limits of their habitation," that is,  
 30 going along with the revolutions of history and the migrations of races, "in order that they should seek Him, if haply they may feel after Him and

find Him," since, he continues, "He is not far from every one of us." Again, when the Lycaonians would have worshipped him, he at once places himself on their level and reckons himself among  
 5 them, and at the same time speaks of God's love of them, heathens though they were. "Ye men," he cries, "why do ye these things? We also are mortals, men like unto you;" and he adds that God in times past, though suffering all nations to  
 10 walk in their own ways, "nevertheless left not Himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness." You see, he says, "*our* hearts," not "*your*," as if he were one  
 15 of those Gentiles; and he dwells in a kindly human way over the food, and the gladness which food causes, which the poor heathen were granted. Hence it is that he is the Apostle who especially insists on our all coming from one father, Adam;  
 20 for he had pleasure in thinking that all men were brethren. "God hath made," he says, "all mankind of one"; "as in Adam all die, so in Christ all shall be made alive." I will cite but one more passage from the great Apostle on the same subject,  
 25 one in which he tenderly contemplates the captivity, and the anguish, and the longing, and the deliverance of poor human nature. "The expectation of the creature," he says, that is, of human nature, "waiteth for the manifestation of the sons  
 30 of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject, in hope; because it shall be de-

livered from the servitude of corruption into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain until now.”

- 5     These are specimens of the tender affection which the great heart of the Apostle had for all his kind, the sons of Adam: but if he felt so much for all races spread over the earth, what did he feel for his own nation! O what a special mixture, bitter  
 10 and sweet, of generous pride (if I may so speak), but of piercing, overwhelming anguish, did the thought of the race of Israel inflict upon him! the highest of nations and the lowest, his own dear people, whose glories were before his imagination  
 15 and in his affection from his childhood, who had the birthright and the promise, yet who, instead of making use of them, had madly thrown them away! Alas, alas, and he himself had once been a partner in their madness, and was only saved  
 20 from his infatuation by the miraculous power of God! O dearest ones, O glorious race, O miserably fallen! so great and so abject! This is his tone in speaking of the Jews, at once a Jeremias and a David; David in his patriotic care for them, and  
 25 Jeremias in his plaintive and resigned denunciations.

Consider his words:—“I speak the truth in Christ,” he says; “I lie not, my conscience bearing me witness in the Holy Ghost; that I have  
 30 great sadness and continual sorrow in my heart.” In spite of visions and ecstasies, in spite of his wonderful election, in spite of his manifold gifts,

in spite of the cares of his Apostolate and "the solicitude for all the churches"—you would think he had had enough otherwise both to grieve him and to gladden him—but no, this special contemplation remains ever before his mind and in his heart. I mean, the state of his own poor people, who were in mad enmity against the promised Savior, who had for centuries after centuries looked forward for the Hope of Israel, prepared the way for it, heralded it, suffered for it, cherished and protected it, yet, when it came, rejected it, and lost the fruit of their long patience. "Who are Israelites," he says, mournfully lingering over their past glories, "who are Israelites, to whom belongeth the adoption of children, and the glory, and the testament, and the giving of wealth, and the service of God, and the promises: whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever. Amen."

What a hard thing it was for him to give them up! He pleaded for them, while they were persecuting his Lord and himself. He reminded his Lord that he himself had also been that Lord's persecutor, and why not try them a little longer? "Lord," he said, "they know that I cast into prison, and beat in every synagogue, them that believed in Thee. And, when the blood of Stephen, Thy witness, was shed, I stood by and consented, and kept the garments of them that killed him." You see, his old frame of mind, the feelings and notions under which he persecuted his Lord, were

ever distinctly before him, and he realized them as if they were still his own. "I bear them witness," he says, "that they have a zeal of God, but not according to knowledge." O blind! blind! he  
5 seems to say;—O that there should be so much of good in them, so much zeal, so much of religious purpose, so much of steadfastness, such resolve like Josias, Mathathias, or Machabæus, to keep the whole law, and honor Moses and the Prophets, but  
10 all spoiled, all undone, by one fatal sin! And what is he prompted to do? Moses, on one occasion, desired to suffer instead of his rebellious people: "Either forgive them this trespass," he said, "or if Thou do not, strike me out of the  
15 book." And now, when the New Law was in course of promulgation, and the chosen race was committing the same sin, its great Apostle desired the same: "I wished myself," he says, speaking of the agony he had passed through, "I wished  
20 myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh." And then, when all was in vain, when they remained obdurate, and the high decree of God took effect, still he would not, out of very affection  
25 for them, he would not allow after all that they were reprobate. He comforted himself with the thought of how many were the exceptions to so dismal a sentence. "Hath God cast away His people?" he asks; "God forbid. For I also am an  
30 Israelite, of the seed of Abraham, of the tribe of Benjamin." "All are not Israelites that are of Israel." And he dwells upon his confident an-

ticipation of their recovery in time to come. "They  
 are enemies," he says, writing to the Romans, "for  
 your sakes;" that is, you have gained by their loss;  
 "but they are most dear for the sake of the fathers;  
 5 for the gifts and the calling of God are without  
 repentance." "Blindness in part has happened  
 to Israel, until the fulness of the Gentiles should  
 come in; and so all Israel should be saved."

My Brethren, I have now explained to a certain  
 10 extent what I meant when I spoke of St. Paul's  
 characteristic gift, as being a special apprehension  
 of human nature as a fact, and an intimate famili-  
 arity with it as an object of continual contempla-  
 tion and affection. He made it his own to the very  
 15 full, instead of annihilating it; he sympathized  
 with it, while he mortified it by penance, while he  
 sanctified it by the grace given him. Though he  
 had never been a heathen, though he was no longer  
 a Jew, yet he was a heathen in capability, as I may  
 20 say, and a Jew in the history of the past. His  
 vivid imagination enabled him to throw himself  
 into the state of heathenism, with all those tend-  
 encies which lay dormant in his human nature  
 carried out, and its infirmities developed into sin.  
 25 His wakeful memory enabled him to recall those  
 past feelings and ideas of a Jew, which in the case  
 of others a miraculous conversion might have  
 obliterated; and thus, while he was a Saint inferior  
 to none, he was emphatically still a man, and to  
 30 his own apprehension still a sinner.

And this being so, do you not see, my Brethren,  
 how well fitted he was for the office of an Ecumeni-

cal Doctor, and an Apostle, not of the Jews only, but of the Gentiles? The Almighty sometimes works by miracle, but commonly He prepares His instruments by methods of this world; and, as He  
 5 draws souls to Him, "by the cords of Adam," so does He select them for His use according to their natural powers. St. John, who lay upon His breast, whose book was the sacred heart of Jesus, and whose special philosophy was the "*scientia sanc-*  
 10 *torum*," *he* was not chosen to be the Doctor of the Nations. St. Peter, taught in the mysteries of the Creed, the Arbiter of doctrine and the Ruler of the faithful, he too was passed over in this work. To him specially was it given to preach to the  
 15 world, who knew the world; he subdued the heart, who understood the heart. It was his sympathy that was his means of influence; it was his affectionateness which was his title and instrument of empire. "I became to the Jews a Jew," he says,  
 20 "that I might gain the Jews; to them that are under the Law, as if I were under the Law, that I might gain them that were under the Law. To those that were without the Law, as if I were without the Law, that I might gain them that were  
 25 without the Law. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all."

And now, my Brethren, my time is out, before I have well begun my subject. For how can I be  
 30 said yet to have entered upon the great Apostle, when I have not yet touched upon his Christian affections, and his bearing towards the children of

God? As yet I have chiefly spoken of his sympathy with human nature unassisted and unregenerate; not of that yearning of his heart, as it showed itself in action under the grace of the Redeemer. But perhaps it is most suitable on the feast of his Conversion, to stop at that point at which the day leaves him; and perhaps too it will be permitted to me on a future occasion to attempt, if it be not presumption, to speak of him again.

Meanwhile, may this glorious Apostle, this sweetest of inspired writers, this most touching and winning of teachers, may he do me some good turn, who have ever felt a special devotion towards him! May this great Saint, this man of large mind, of various sympathies, of affectionate heart, have a kind thought for every one of us here according to our respective needs! He has carried his human thoughts and feelings with him to his throne above; and, though he sees the Infinite and Eternal Essence, he still remembers well that troublous, restless ocean below, of hopes and fears, of impulses and aspirations, of efforts and failures, which is now what it was when he was here. Let us beg him to intercede for us with the Majesty on high, that we too may have some portion of that tenderness, compassion, mutual affection, love of brotherhood, abhorrence of strife and division, in which he excelled. Let us beg him especially, as we are bound, to bless the most reverend Prelate, under whose jurisdiction we here live, and whose feast day this is; that the great name of Paul may

be to him a tower of strength and fount of consolation now, and in death, and in the day of account.

## QUESTIONS

1. What three principles hold true as regards each and all of the saints?
2. What further points of resemblance?
3. As regards external aspect, what divisions are made?
4. Give the principle upon which each of these two distinct types of spirituality is formed.
5. Develop each type—give the exponents of each class.
6. To which class does St. Paul belong?
7. Does Newman speak in Paul's disparagement? How does he give his point?
8. Give an idea of Newman's predilection for St. Paul.
9. Where do we find the key to St. Paul's character? 111:14-21.
10. What are the foundation principles of his character?
11. Give St. Paul's special characteristic. Show how this characteristic manifests itself interiorly and exteriorly.
12. What was St. Paul's special vocation? Show the affinity existing between it and his special characteristic. 120:6.
13. What tools does he use for his mission?
14. Was St. Paul's zeal "according to knowledge?" Develop the thought that it is necessary that zeal be "according to knowledge." Show how grace acting on St. Paul's particular temperament furnished a preservative. How were St. Paul's wrongly directed energies used after his conversion for the glory of God?
15. What means were used by God to prepare him for his mission? What lessons are deducible? Give illustration of the "human learning," possessed by St. Paul. 113:22 ff.

16. In what spirit did St. Paul regard human nature? 114:10, 11.
17. Give measure of St. Paul's "humanness." 114:13 ff.
18. Give measure of his sympathy with and affection for poor human nature. 114:14, 15.
19. How does St. Paul's predilection show in his theological opinions?
20. Develop—St. Paul manifests his particular trait in his spiritual friendships.
21. In what spirit did St. Paul regard his own nation? Give the measure of this affection.
22. How can we turn St. Paul's special trait to our profit? 120
23. In 115:4, show what personal traits Cardinal Newman reveals.
24. What imitation of St. Paul does the Cardinal point out for us?
25. Show by means of imaginative inference what you would judge of "Paul, the convert to Christ," did you know only "Saul, the fierce zealot of Judaism."
26. Show from the above how you conclude that there are elemental forces in every character, especially in every intense character, which make for its destruction or salvation. What practical lesson is to be drawn? 120: 3 ff.
27. Show how this explains much as regards the "burning zeal" of a convert Augustine, the unwavering loyalty of a Magdalen, etc.
28. Show how this principle does away with that "sentimentalism" which slurs over the horrors of a lost innocence in view of the fact that great sinners have become great saints.

"It is not that they have been great sinners which makes them saints, but as saints they use those forces which as sinners they abused."

# CALLISTA

## CHAPTER XI.

### CALLISTA'S PREACHING, AND WHAT CAME OF IT.

It is undeniably a solemn moment, under any circumstances, and requires a strong heart, when any one deliberately surrenders himself, soul and body, to the keeping of another while life shall  
5 last; and this, or something like this, reserving the supreme claim of duty to the Creator, is the matrimonial contract. In individual cases it may be made without thought or distress, but surveyed objectively, and as carried out into a sufficient range  
10 of instances, it is so tremendous an undertaking that nature seems to sink under its responsibilities. When the Christian binds himself by vows to a religious life, he makes a surrender to Him who is all-perfect, and whom he may unreservedly trust.  
15 Moreover, looking at that surrender on its human side, he has the safeguard of distinct *provisos* and regulations, and of the principles of theology, to secure him against tyranny on the part of his superiors. But what shall be his encouragement  
20 to make himself over, without condition or stipulation, as an absolute property, to a fallible being, and that not for a season, but for life? The mind shrinks from such a sacrifice, and demands that, as religion enjoys it, religion should sanction and

5 bless it. It instinctively desires that either the bond should be dissoluble, or that the subjects of it should be sacramentally strengthened to maintain it. "So help me God," the formula of every oath, is emphatically necessary here.

But Agellius is contemplating a superhuman engagement without superhuman assistance; and that in a state of society in which public opinion, which in some sense compensates for the absence of  
10 religion, supplied human motives, not for, but against keeping it, and with one who had given no indication that she understood what marriage meant. No wonder then, that, in spite of his simplicity, his sanguine temperament, and his delu-  
15 sion, the more he thought of the step he had taken, the more unsatisfactory he found it, and the nearer he grew to the time when he must open the subject with Aristo, the less he felt able to do so. In consequence he was in a distress of mind, as he  
20 ascended the staircase which led to his friend's lodging, to which his anxiety, as he mounted the hill on the other side of the city, was tranquillity itself; and, except that he was coming by engagement, he would have turned back, and for the time  
25 at least have put the whole subject from his thoughts. Yet even then, as often as Callista rose in his mind's eye, his scruples and misgivings vanished before the beauty of that image, as mists before the sun; and when he actually stood in her  
30 sweet presence, it seemed as if some secret emanation from her flowed in upon his heart, and he

stood breathless and giddy under the intensity of the fascination.

However, the reader must not suppose that in the third century of our era such negotiations as that which now seems to be on the point of coming off between Callista and Agellius, were embellished with those transcendental sentiments and that magnificent ceremonial with which chivalry has invested them in these latter ages. There was little occasion then for fine speaking or exquisite deportment; and if there had been, we, who are the narrators of these hitherto unrecorded transactions, should have been utterly unable to do justice to them. At that time of day the Christian had too much simplicity, the heathen too little of real delicacy, to indulge in the sublimities of modern love-making, at least as it is found in novels; and in the case before us both gentleman and lady will be thought, we consider, sadly matter-of-fact, or rather semi-barbarous, by the votaries of what is just now called European civilization.

On Agellius's entering the room, Aristo was pacing to and fro in some discomposure; however, he ran up to his friend, embraced him, and, looking at him with significance, congratulated him on his good looks. "There is more fire in your eye," he said, "dear Agellius, and more eloquence in the turn of your lip, than I have ever yet seen. A new spirit is in you. So you are determined to come out of your solitude? That you should have been able to exist in it so long is the wonderment to me."

Agellius had recovered himself, yet he dared not

look again on Callista. "Do not jest, Aristo," he said; "I am come, as you know, to talk to you about your sister. I have brought her a present of flowers; they are my best present, or rather not  
5 mine, but the birth of the opening year, as fair and fragrant as herself."

"We will offer them to our Pallas Athene," said his friend, "to whom we artists are especially devout." And he would have led Agellius on, and  
10 made him place them in her niche in the opposite wall.

"I am more serious than you are," said Agellius; "and I have brought the best my garden contains as an offering to your sister. *She* will not think I  
15 bring them for any other purpose. Where are you going?" he continued, as he saw his friend take down his broad *petasus*.

"Why," answered Aristo, "since I am so poor an interpreter of your meaning, you can dispense  
20 with me altogether. I will leave you to speak for yourself, and meanwhile will go and see what old Dromo has to tell, before the sun is too high in the heavens."

Saying this, with a half-imploring, half-satirical  
25 look at his sister, he set off to the barber's at the Forum.

Agellius took up the flowers, and laid them on the table before her, as she sat at work. "Do you accept my flowers, Callista?" he asked.

30 "Fair and fragrant, like myself, are they?" she made reply. "Give them to me." She took them, and bent over them. "The blushing rose," she

said, gravely, "the stately lily, the royal carnation, the golden moly, the purple amaranth, the green bryon, the diosanthos, the sertula, the sweet modest saliuunca, fit emblems of Callista. Well, in a few  
 5 hours they will have faded; yes, they will get more and more like her."

She paused and looked him steadily in the face, and then continued: "Agellius, I once had a slave who belonged to your religion. She had  
 10 been born in a Christian family, and came into my possession on her master's death. She was unlike any one I have seen before or since; she cared for nothing, yet was not morose or peevish or hard-hearted. She died young in my service. Shortly  
 15 before her end she had a dream. She saw a company of bright shades, clothed in white, like the hours which circle round the god of day. They were crowned with flowers, and they said to each other, '*She* ought to have a token too.' So they  
 20 took her hand, and led her to a most beautiful lady, as stately as Juno and as sweet as Ariadne, so radiant in countenance that they themselves suddenly looked like Ethiopians by the side of her. She, too, was crowned with flowers, and these so  
 25 dazzling that they might be the stars of heaven or the gems of Asia for what Chione could tell. And that fair goddess (angel you call her) said, 'My dear, here is something for you from my Son. He sends you by me a red rose for your love, a white  
 30 lily for your chastity, purple violets to strew your grave, and green palms to flourish over it.' Is this the reason why you give me flowers, Agellius,

that I may rank with Chione? and is this their interpretation?"

"Callista," he answered, "it is my heart's most fervent wish, it is my mind's vivid anticipation,  
5 that the day may come when you will receive such a crown, nay, a brighter one."

"And you are come, of course, to philosophize to me, and to put me in the way of dying like Chione," she made answer. "I implore your pardon.  
10 You are offering me flowers, it seems, not for a bridal wreath, but for a funeral urn."

"Is it wonderful," said Agellius, "that the two wishes should have gone together in my heart; and that while I trusted and prayed that you might  
15 have the same Master in heaven as I have myself, I also hoped you would have the same service, the same aims, the same home upon earth?"

"And that you should speak one word for your Master and two for yourself!" she retorted.

20 "It has been by feeling how much you could be to me," he answered, "that I have been led to think how much my Master may be doing for you already, and how much in time to come you might do for Him. Callista, do not urge me with your  
25 Greek subtlety, or expect me to analyze my feelings more precisely than I have the ability to do. May I calmly tell you the state of my mind, as I do know it, and will you patiently listen?"

She signified her willingness, and he continued—  
30 "This only I know," he said, "what I have experienced ever since I first heard you converse, that there is between you and me a unity of

thought so strange that I should have deemed it could not have been, before I found it actually to exist, between any two persons whatever; and which, widely as we are separated in opinion and habit, and differently as we have been brought up, is to me inexplicable. I find it difficult to explain what I mean; we disagree certainly on the most important subjects, yet there is an unaccountable correspondence in the views we take of things, in our impressions, in the line in which our minds move, and the issues to which they come, in our judgment of what is great and little, and the manner in which objects affect our feelings. When I speak to my uncle, when I speak to your brother, I do not understand them, nor they me. We are moving in different spheres, and I am solitary, however much they talk. But to my astonishment, I find between you and me one language. Is it wonderful that, in proportion to my astonishment, I am led to refer it to one cause, and think that one Master Hand must have engraven those lines on the soul of each of us? Is it wonderful that I should fancy that He who has made us alike has made us for each other, and that the very same persuasives by which I bring you to cast your eyes on me, may draw you also to cast yourself in adoration at the feet of my Master?"

For an instant tears seemed about to start from Callista's eyes, but she repressed the emotion, if it were such, and answered with impetuosity, "Your Master! who is your Master? what know I of your Master? what have you ever told me of

your Master? I suppose it is an esoteric doctrine which I am not worthy to know; but so it is, here you have been again and again, and talked freely of many things, yet I am in as much darkness  
5 about your Master as if I had never seen you. I know He died; I know that Christians say He lives. In some fortunate island, I suppose; for, when I have asked, you have got rid of the subject as best you could. You have talked about your  
10 law and your various duties, and what you consider right, and what is forbidden, and of some of the old writers of your sect, and of the Jews before them; but if, as you imply, my wants and aspirations are the same as yours, what have you  
15 done towards satisfying them? what have you done for that Master towards whom you now propose to lead me? No!" she continued, starting up, "you have watched those wants and aspirations for yourself, not for Him; you have taken interest in them,  
20 you have cherished them, as if you were the author, you the object of them. You profess to believe in One True God, and to reject every other; and now you are implying that the Hand, the Shadow of that God is on my mind and heart.  
25 Who is this God? where? how? in what? O Agellius, you have stood in the way of Him, ready to speak for yourself, using Him as a means to an end."

"O Callista," said Agellius, in an agitated voice,  
30 when he could speak, "do my ears hear aright? do you really wish to be taught who the true God is?"

"No, mistake me not," she cried passionately, "I

have no such wish. I could not be of your religion. Ye Gods! how have I been deceived! I thought every Christian was like Chione. I thought there could not be a cold Christian. Chione

5 spoke as if a Christian's first thoughts were goodwill to others; as if his state were of such blessedness, that his dearest heart's wish was to bring others into it. Here is a man who, so far from feeling himself blest, thinks I can bless him! comes

10 to me—me, Callista, a herb of the field, a poor weed, exposed to every wind of heaven, and shrivelling before the fierce sun—to me he comes to repose his heart upon. But as for any blessedness he has to show me, why, since he does not feel any him-

15 self, no wonder he has none to give away. I thought a Christian was superior to time and place; but all is hollow. Alas, alas, I am young in life to feel the force of that saying, with which sages go out of it, 'Vanity and hollowness!' Agellius, when I first

20 heard you were a Christian, how my heart beat! I thought of her who was gone; and at first I thought I saw her in you, as if there had been some magical sympathy between you and her; and I hoped that from you I might have learned more

25 of that strange strength which my nature needs, and which she told me she possessed. Your words, your manner, your looks were altogether different from others who came near me. But so it was; you came, and you went, and came again; I thought it

30 reserve, I thought it timidity, I thought it the caution of a persecuted sect; but O, my disappointment, when first I saw in you indications that

you were thinking of me only as others think, and felt towards me as others may feel; that you were aiming at me, not at your God; that you had much to tell of yourself, but nothing of Him! Time was  
5 I might have been led to worship you, Agellius; you have hindered it by worshipping *me*."

It is not often, we suppose, that such deep offense is given to a lady by the sort of admiration of which Agellius had been guilty in the case of  
10 Callista; however, startled as he might be, and startled and stung he was, there was too much earnestness in his distress, too much of truth in her representations, too much which came home to his heart and conscience, to allow of his being af-  
15 fronted or irritated. She had but supplied the true interpretation of the misgiving which had haunted him that morning, from the time he set out till the moment of his entering the room. Jucundus some days back had readily acquiesced in his assurance  
20 that he was not inconsistent; but Callista had not been so indulgent, though really more merciful. There was a pause in the conversation, or rather in her outpouring; each had bitter thoughts, and silently devoured them. At length, she began  
25 again:—

"So the religion of Chione is a dream; now for four years I had hoped it was a reality. All things again are vanity; I had hoped there was something somewhere more than I could see; but there is  
30 nothing. Here am I a living, breathing woman, with an overflowing heart, with keen affections, with a yearning after some object which may

possess me. I cannot exist without something to rest upon. I cannot fall back upon that drear, forlorn state, which philosophers call wisdom, and moralists call virtue. I cannot enrol myself a  
5 votary of that cold Moon, whose arrows do but freeze me. I cannot sympathize in that majestic band of sisters whom Rome has placed under the tutelage of Vesta. I must have something to love; love is my life. Why do you come to me, Agellius,  
10 with your every-day gallantry? Can you compete with the noble Grecian forms which have passed before my eyes? Is your voice more manly, are its tones more eloquent, than those which have thrilled through my ears since I ceased to be a child? Can  
15 you add perfume to the feast by your wit, or pour sunshine over grot and rushing stream by your smile? *What* can you give me? There was one thing I thought you *could* have given me, better than anything else; but it is a shadow. You have  
20 nothing to give. You have thrown me back upon my dreary, dismal self, and the deep wounds of my memory. . . . Poor, poor Agellius! but it was not his fault, it could not be helped," she continued, as if in thought; "it could not be helped;  
25 for, if he had nothing to give, how could he give it? After all, he wanted something to love, just as I did; and he could find nothing better than me. . . . And they thought to persuade her to spend herself upon him, as she had spent herself  
30 upon others. Yes, it was Jucundus and Aristo—my brother, even my own brother. They thought not of *me*." Here her tears gushed out violently,

and she abandoned herself to a burst of emotion. "They were thinking of *him*. I had hoped he could lead me to what was higher; but woe, woe!" she cried, wringing her hands, "they thought I was only fit to bring him low. Well; after all, *is* Callista really good for much more than the work they have set her to do?"

She was absorbed in her own misery in an intense sense of degradation, in a keen consciousness of the bondage of nature, in a despair of ever finding what alone could give meaning to her existence, and an object to her intellect and affections. And Agellius on the other hand, what surprise, remorse, and humiliation came upon him! It was a strange contrast, the complaint of nature unregenerate on the one hand, the self-reproach of nature regenerate and lapsing on the other. At last he spoke, and they were his last words.

"Callista," he said, "whatever injury I may have unwillingly inflicted upon you, you at least have returned me good for evil, and have made yourself my benefactress. Certainly, I now know myself better than I did; and He who has made use of you as His instrument of mercy towards me, will not forget to reward you tenfold. One word will I say for myself; nay, not for myself, but for my Master. Do not for an instant suppose that what you thought of the Christian religion is not true. It reveals a present God, who satisfies every affection of the heart, yet keeps it pure. I serve a Master," he continued, blushing from modesty and earnestness as he spoke, "I serve a Master

whose love is stronger than created love. God help my inconsistency! but I never meant to love you as I love Him. You are destined for His love. I commit you to Him, your true Lord, whom I  
 5 never ought to have rivalled, for whom I ought simply to have pleaded. Though I am not worthy to approach you, I shall trace you at a distance, who knows where? perhaps even to the prison and to the arena of those who confess the Savior of  
 10 men, and dare to suffer and die for His name. And now, farewell; to His keeping and that of His holy martyrs I commit you."

He did not trust himself to look at her as he turned to the door, and left the room.

## CHAPTER XV

### A VISITATION

15 The plague of locusts, one of the most awful visitations to which the countries included in the Roman empire were exposed, extended from the Atlantic to Ethiopia, from Arabia to India, and from the Nile and Red Sea to Greece and the  
 20 north of Asia Minor. Instances are recorded in history of clouds of the devastating insect crossing the Black Sea to Poland, and the Mediterranean to Lombardy. It is as numerous in its species as it is wide in its range of territory. Brood follows  
 25 brood, with a sort of family likeness, yet with distinct attributes, as we read in the prophets of the Old Testament, from whom Bochart tells us it is possible to enumerate as many as ten kinds. It

wakens into existence and activity as early as the month of March; but instances are not wanting, as in our present history, of its appearance as late as June. Even one flight comprises myriads upon  
5 myriads passing imagination, to which the drops of rain or the sands of the sea are the only fit comparison; and hence it is almost a proverbial mode of expression in the East (as may be illustrated by the sacred pages to which we just now  
10 referred), by way of describing a vast invading army, to liken it to the locusts. So dense are they, when upon the wing, that it is no exaggeration to say that they hide the sun, from which circumstance indeed their name in Arabic is derived.  
15 And so ubiquitous are they when they have alighted on the earth, that they simply cover or clothe its surface.

This last characteristic is stated in the sacred account of the plagues of Egypt, where their  
20 faculty of devastation is also mentioned. The corrupting fly and the bruising and prostrating hail had preceded them in that series of visitations, but *they* came to do the work of ruin more thoroughly. For not only the crops and fruits,  
25 but the foliage of the forest itself, nay, the small twigs and the bark of the trees are the victims of their curious and energetic rapacity. They have been known even to gnaw the door-posts of the houses. Nor do they execute their task in so  
30 slovenly a way, that, as they have succeeded other plagues so they may have successors themselves. They take pains to spoil what they leave. Like

the Harpies, they smear every thing that they touch with a miserable slime, which has the effect of a virus in corroding, or, as some say, in scorching and burning it. And then, as if all this were  
 5 little, when they can do nothing else, they die;—as if out of sheer malevolence to man, for the poisonous elements of their nature are then let loose, and dispersed abroad, and create a pestilence; and they manage to destroy many more by their  
 10 death than in their life.

Such are the locusts,—whose existence the ancient heretics brought forward as their palmary proof that there was an evil creator, and of whom an Arabian writer shows his national horror, when  
 15 he says that they have the head of a horse, the eyes of an elephant, the neck of a bull, the horns of a stag, the breast of a lion, the belly of a scorpion, the wings of an eagle, the legs of a camel, the feet of an ostrich, and the tail of a serpent.

And now they are rushing upon a considerable tract of that beautiful region of which we have spoken with such admiration. The swarm to which Juba pointed grew and grew till it became a compact body, as much as a furlong square; yet  
 25 it was but the vanguard of a series of similar hosts, formed one after another out of the hot mould or sand, rising into the air like clouds, enlarging into a dusky canopy, and then discharged against the fruitful plain. At length the huge innumerable  
 30 mass was put into motion, and began its career, darkening the face of day. As became an instrument of divine power, it seemed to have no volition

of its own; it was set off, it drifted, with the wind, and thus made northwards, straight for Sicca. Thus they advanced, host after host, for a time wafted on the air, and gradually declining to the  
5 earth, while fresh broods were carried over the first, and neared the earth, after a longer flight, in their turn. For twelve miles did they extend from front to rear, and their whizzing and hissing could be heard for six miles on every side of them. The  
10 bright sun, though hidden by them, illumined their bodies, and was reflected from their quivering wings; and as they heavily fell earthward, they seemed like the innumerable flakes of a yellow-colored snow. And like snow did they descend, a  
15 living carpet, or rather pall, upon fields, crops, gardens, copses, groves, orchards, vineyards, olive woods, orangeries, palm plantations, and the deep forests, sparing nothing within their reach, and where there was nothing to devour, lying helpless  
20 in drifts, or crawling forward obstinately, as they best might, with the hope of prey. They could spare their hundred thousand soldiers twice or thrice over, and not miss them; their masses filled the bottoms of the ravines and  
25 hollow ways, impeding the traveller as he rode forward on his journey, and trampled by thousands under his horse-hoofs. In vain was all this overthrow and waste by the road-side; in vain their loss in river, pool, and watercourse. The poor  
30 peasants hastily dug pits and trenches as their enemy came on; in vain they filled them from the wells or with lighted stubble. Heavily and thickly

did the locusts fall: they were lavish of their lives; they choked the flame and the water, which destroyed them the while, and the vast living hostile armament still moved on.

- 5     They moved right on like soldiers in their ranks, stopping at nothing, and straggling for nothing; they carried a broad furrow or wheal all across the country, black and loathsome, while it was as green and smiling on each side of them and
- 10 in front, as it had been before they came. Before them, in the language of prophets, was a paradise; and behind them a desert. They are daunted by nothing; they surmount walls and hedges, and enter enclosed gardens or inhabited houses. A
- 15 rare and experimental vineyard has been planted in a sheltered grove. The high winds of Africa will not commonly allow the light trellis or the slim pole; but here the lofty poplar of Campania has been possible, on which the vine plant mounts
- 20 so many yards into the air, that the poor grape-gatherers bargain for a funeral pile and a tomb as one of the conditions of their engagement. The locusts have done what the winds and lightning could not do, and the whole promise of the vintage,
- 25 leaves and all, is gone, and the slender stems are left bare. There is another yard, less uncommon, but still tended with more than common care; each plant is kept within due bounds by a circular trench round it, and by upright canes on which it
- 30 is to trail; in an hour the solicitude and long toil of the vine-dresser are lost, and his pride humbled. There is a smiling farm; another sort of vine, of

remarkable character, is found against the farmhouse. This vine springs from one root, and has clothed and matted with its many branches the four walls; the whole of it is covered thick with  
5 long clusters, which another month will ripen:—on every grape and leaf there is a locust. Into the dry caves and pits, carefully strewn with straw, the harvest-men have (safely, as they thought just now) been lodging the far-famed  
10 African wheat. One grain or root shoots up into ten, twenty, fifty, eighty, nay, three or four hundred stalks: sometimes the stalks have two ears apiece, and these again shoot into a number of lesser ones. These stores are intended for the  
15 Roman populace, but the locusts have been beforehand with them. The small patches of ground belonging to the poor peasants up and down the country, for raising the turnips, garlic, barley, watermelons, on which they live, are the prey of  
20 these glutton invaders as much as the choicest vines and olives. Nor have they any reverence for the villa of the civic decurion or the Roman official. The neatly arranged kitchen-garden, with its cherries, plums, peaches, and apricots, is a waste;  
25 as the slaves sit round, in the kitchen in the first court, at their coarse evening meal, the room is filled with the invading force, and news comes to them that the enemy has fallen upon the apples and pears in the basement, and is at the same time  
30 plundering and sacking the preserves of quince and pomegranate, and revelling in the jars of

precious oil of Cyprus and Mendes in the store-rooms.

They come up to the walls of Sicca, and are flung against them into the ditch. Not a moment's  
 5 hesitation or delay; they recover their footing, they climb up the wood or stucco, they surmount the parapet, or they have entered in at the windows, filling the apartments, and the most private and  
 10 luxurious chambers, not one or two, like stragglers at forage or rioters after a victory, but in order of battle, and with the array of an army. Choice plants or flowers about the *impluvia* and *xysti*, for ornament or refreshment, myrtles, oranges, pomegranates, the rose and the carnation, have disap-  
 15 peared. They dim the bright marbles of the walls and the gilding of the ceilings. They enter the triclinium in the midst of the banquet; they crawl over the viands and spoil what they do not devour. Unrelaxed by success and by enjoyment, onward  
 20 they go; a secret mysterious instinct keeps them together, as if they had a king over them. They move along the floor in so strange an order that they seem to be a tessellated pavement themselves, and to be the artificial embellishment of the place;  
 25 so true are their lines, and so perfect is the pattern they describe. Onward they go, to the market, to the temple sacrifices, to the baker's stores, to the cookshops, to the confectioner's, to the druggists; nothing comes amiss to them; wherever man has  
 30 aught to eat or drink, there are they, reckless of death, strong of appetite, certain of conquest.

They have passed on; the men of Sicca sadly

congratulate themselves, and begin to look about them, and to sum up their losses. Being the proprietors of the neighboring districts, or the purchasers of its produce, they lament over the devastation, not because the fair country is disfigured,  
5 but because income is becoming scanty, and prices are becoming high. How is a population of many thousands to be fed? where is the grain, where the melons, the figs, the dates, the gourds, the beans,  
10 the grapes, to sustain and solace the multitudes in their lanes, caverns, and garrets? This is another weighty consideration for the class well-to-do in the world. The taxes, too, and contributions, the capitation tax, the percentage upon corn, the various  
15 articles of revenues due to Rome, how are they to be paid? How are cattle to be provided for the sacrifices and for the tables of the wealthy? One-half, at least, of the supply of Sicca is cut off. No longer slaves are seen coming into the city from  
20 the country in troops with their baskets on their shoulders, or beating forward the horse, or mule, or ox, overladen with its burden, or driving in the dangerous cow, or the unresisting sheep. The animation of the place is gone; a gloom hangs over  
25 the Forum; and if its frequenters are still merry there is something of sullenness and recklessness in their mirth. The gods have given the city up; something or other has angered them. Locusts, indeed, are no uncommon visitation, but at an  
30 earlier season. Perhaps some temple has been polluted, or some unholy rite practised, or some secret conspiracy has spread.

Another and a still worse calamity. The invaders, as we have already intimated, could be more terrible still in their overthrow than in their ravages. The inhabitants of the country had attempted, where they could, to destroy them by fire and water. It would seem as if the malignant animals had resolved that the sufferers should have the benefit of this policy to the full; for they had not got more than twenty miles beyond Sicca when they suddenly sickened and died. Thus after they had done all the mischief they could by their living, when they had made their foul maws the grave of every living thing, then they died themselves, and made the desolated land their own grave. They took from it its hundred forms and varieties of beautiful life, and left it their own fetid and poisonous carcases in payment. It was a sudden catastrophe; they seemed making for the Mediterranean, as if, like other great conquerors, they had other worlds to subdue beyond it; but whether they were overgorged, or struck by some atmospheric change, or that their time was come and they paid the debt of nature, so it was that suddenly they fell, and their glory came to nought, and all was vanity to them as to others, and "their stench rose up, and their corruption rose up, because they had done proudly."

The hideous swarms lay dead in the moist steaming underwoods, in the green swamps, in the sheltered valleys, in the ditches and furrows of the fields, amid the monuments of their own prowess, the ruined crops and the dishonored vineyards. A

poisonous element, issuing from their remains, mingled with the atmosphere, and corrupted it. The dismayed peasant found that a pestilence had begun; a new visitation, not confined to the territory which the enemy had made its own, but extending far and wide, as the atmosphere extends, in all directions. Their daily toil, no longer claimed by the produce of the earth, which has ceased to exist, is now devoted to the object of ridding themselves of the deadly legacy which they have received in its stead. In vain; it is their last toil; they are digging pits, they are raising piles, for their own corpses, as well as for the bodies of their enemies. Invader and victim lie in the same grave, burn in the same heap; they sicken while they work, and the pestilence spreads. A new invasion is menacing Sicca, in the shape of companies of peasants and slaves, (the panic having broken the bonds of discipline,) with their employers and overseers, nay the farmers themselves and proprietors, rushing thither from famine and infection as to a place of safety. The inhabitants of the city are as frightened as they, and more energetic. They determine to keep them at a distance; the gates are closed; a strict *cordon* is drawn; however, by the continued pressure, numbers contrive to make an entrance, as water into a vessel, or light through the closed shutters, and anyhow the air cannot be put into quarantine; so the pestilence has the better of it, and at last appears in the alleys, and in the cellars of Sicca.

## QUESTIONS

### Chapter XI

1. Outline the conditions of Pagan society at the time of the story.
2. Contrast with this the dignity and responsibility of the Christian conception of marriage as outlined in the opening paragraph.
3. Does Newman make any apology for the matter-of-fact courtship?
4. Give elements of character of Agellius and Callista as manifest in this chapter.
5. Which shows the greater strength? Give arguments from other incidents in the story.

### Chapter XV

1. The locust plague is pronounced one of the finest pieces of imaginative description in English literature. Express what you conceive to be the method by which Newman has attained this result.

### General Survey:

1. Give the links in the thread of the story.
2. Show how the writer circulates the plot about Callista.
3. Select from the story as a whole six points in which Newman is especially self-revealing.
4. Does he in delineation make appeal to the intellect, the emotions, or both?
5. How would you account for the persuasive force of Newman as a writer?
6. Substantiate from incidents in the story the following selection as types in human nature:
  - Agellius; nature regenerate but lapsing although never losing its high purpose.
  - Callista; nature unregenerate but longing instinctively for the higher, the spiritual life.
  - Juba and Gurta; natures abandoned to evil inclinations.
  - Jucundus; sensuality dominating.

Aristo; the selfishness of paganism.

Cornelius; ambition, wordly pomp.

Polemo; pride of intellect,—enlightened type of pagan philosophers.

Arnobius; skepticism, product of an age of unbelief.

Firmian; the “minus” factors in pagan education. Lacks all pretense of respect, reverence, etc.

# THE DREAM OF GERONTIUS

## § 1

### GERONTIUS

Jesu, Maria—I am near to death,  
And Thou art calling me; I know it now—  
Not by the token of this faltering breath,  
This chill at heart, this dampness on my brow,  
5 (Jesu, have mercy! Mary, pray for me!)—  
'Tis this new feeling, never felt before,  
(Be with me, Lord, in my extremity!)  
That I am going, that I am no more.  
'Tis this strange innermost abandonment,  
10 (Lover of souls! great God! I look to Thee,)  
This emptying out of each constituent  
And natural force, by which I come to be.  
Pray for me, O my friends; a visitant  
Is knocking his dire summons at my door,  
15 The like of whom, to scare me and to daunt,  
Has never, never come to me before;  
'Tis death,—O loving friends, your prayers!—'tis  
he! . . .  
As though my very being had given way,  
20 As though I was no more a substance now,  
And could fall back on nought to be my stay,  
(Help loving Lord! Thou my sole Refuge,  
Thou,)

- And turn no whither, but must needs decay  
And drop from out the universal frame  
Into that shapeless, scopeless, blank abyss,  
That utter nothingness, of which I came:  
5 This is it that has come to pass in me;  
O horror! this it is, my dearest, this;  
So pray for me, my friends, who have not strength  
to pray.

## ASSISTANTS

- Kyrie eleïson, Christe eleïson, Kyrie eleïson.  
10 Holy Mary, pray for him.  
All holy Angels, pray for him.  
Choirs of the righteous, pray for him.  
Holy Abraham, pray for him.  
St. John Baptist, St. Joseph, pray for him.  
15 St. Peter, St. Paul, St. Andrew, St. John,  
All Apostles, all Evangelists, pray for him.  
All holy Disciples of the Lord, pray for him.  
All holy Innocents, pray for him.  
All holy Martyrs, all holy Confessors,  
20 All holy Hermits, all holy Virgins,  
All ye Saints of God, pray for him.

## GERONTIUS

- Rouse thee, my fainting soul, and play the man;  
And through such waning span  
Of life and thought as still has to be trod,  
25 Prepare to meet thy God.  
And while the storm of that bewilderment  
Is for a season spent,

And, ere afresh the ruin on thee fall,  
 Use well the interval.

### ASSISTANTS

Be merciful, be gracious; spare him, Lord.  
 Be merciful, be gracious; Lord, deliver him.

5     From the sins that are past;  
       From Thy frown and Thine ire;  
       From the perils of dying;  
       From any complying  
       With sin, or denying  
 10     His God, or relying  
       On self, at the last;  
       From the nethermost fire  
       From all that is evil;  
       From power of the devil;  
 15     Thy servant deliver,  
       For once and for ever.

By Thy birth, and by Thy Cross,  
 Rescue him from endless loss;  
 By Thy death and burial,  
 20     Save him from a final fall;  
 By Thy rising from the tomb,  
       By Thy mounting up above,  
       By the Spirit's gracious love,  
 Save him in the day of doom.

### GERONTIUS

25     Sanctus fortis, Sanctus Deus,  
       De profundis oro te,

Miserere, Judex meus,  
Parce mihi, Domine.

Firmly I believe and truly  
God is Three, and God is One;

5 And I next acknowledge duly  
Manhood taken by the Son.

And I trust and hope most fully  
In that Manhood crucified;

10 And each thought and deed unruly  
Do to death, as He has died.

Simply to His grace and wholly  
Light and life and strength belong,

And I love, supremely, solely,  
Him the holy, Him the strong.

15 Sanctus fortis, Sanctus Deus,  
De profundis oro te,

Miserere, Judex meus,  
Parce mihi, Domine.

And I hold in veneration,

20 For the love of Him alone,

Holy Church, as His creation,  
And her teachings, as His own.

And I take with joy whatever  
Now besets me, pain or fear,

25 And with a strong will I sever  
All the ties which bind me here.

Adoration aye be given

With and through the angelic host,  
To the God of earth and heaven,

30 Father, Son, and Holy Ghost.

Sanctus fortis, Sanctus Deus,  
De profundis oro te,

Miserere, Judex meus,  
Mortis in discrimine.

- I can no more; for now it comes again,  
That sense of ruin, which is worse than pain,  
5 That masterful negation and collapse  
Of all that makes me man; as though I bent  
Over the dizzy brink  
Of some sheer infinite descent;  
Or worse, as though  
10 Down, down for ever I was falling through  
The solid framework of created things,  
And needs must sink and sink  
Into the vast abyss. And, crueller still,  
A fierce and restless fright begins to fill  
15 The mansion of my soul. And, worse and worse,  
Some bodily form of ill  
Floats on the wind, with many a loathsome curse  
Tainting the hallowed air, and laughs, and flaps  
Its hideous wings,  
20 And makes me wild with horror and dismay.  
O Jesu, help! pray for me, Mary, pray!  
Some angel, Jesu! such as came to Thee  
In Thine own agony. . . .  
Mary, pray for me. Joseph, pray for me.  
25 Mary, pray for me.

#### ASSISTANTS

Rescue him, O Lord, in this his evil hour,  
As of old so many by Thy gracious power:—  
(Amen.)

Enoch and Elias from the common doom; (Amen.)

Noe from the waters in a saving home; (Amen.)

Abraham from th' abounding guilt of Heathenesse;  
(Amen.)

'Job from all his multiform and fell distress;  
(Amen.)

5 Isaac, when his father's knife was raised to slay;  
(Amen.)

Lot from burning Sodom on its judgment-day;  
(Amen.)

Moses from the land of bondage and despair;  
(Amen.)

Daniel from the hungry lions in their lair;  
(Amen.)

And the Children Three amid the furnace-flame;  
(Amen.)

10 Chaste Susanna from the slander and the shame;  
(Amen.)

David from Golia and the wrath of Saul; (Amen.)

And the two Apostles from their prison-thrall;  
(Amen.)

Thecla from her torments; (Amen.)

—so, to show Thy power,

Rescue this Thy servant in his evil hour.

#### GERONTIUS

15 Novissima hora est; and I fain would sleep,  
The pain has wearied me. . . . Into Thy hands,  
O Lord, into Thy hands . . . .

## THE PRIEST

Proficiscere, anima Christiana, de hoc mundo!

Go forth upon thy journey, Christian soul!

Go from this world! Go, in the name of God,

The omnipotent Father, who created thee!

5 Go, in the name of Jesus Christ, our Lord,

Son of the living God, who bled for thee!

Go, in the Name of the Holy Spirit, who

Hath been poured out on thee! Go, in the name

Of Angels and Archangels; in the name

10 Of Thrones and Dominations; in the name

Of Princedoms and of Powers; and in the name

Of Cherubim and Seraphim, go forth!

Go, in the name of Patriarchs and Prophets;

And of Apostles and Evangelists,

15 Of Martyrs and Confessors; in the name

Of holy Monks and Hermits; in the name

Of holy Virgins; and all Saints of God,

Both men and women, go! Go on thy course;

And may thy place to-day be found in peace,

20 And may thy dwelling be the Holy Mount

Of Sion:—in the Name of Christ, our Lord.

## § 2

## SOUL OF GERONTIUS

I went to sleep; and now I am refreshed.

A strange refreshment: for I feel in me

An inexpressive lightness, and a sense

25 Of freedom, as I were at length myself,

And ne'er had been before. How still it is!

I hear no more the busy beat of time,  
No, nor my fluttering breath, nor struggling pulse;  
Nor does one moment differ from the next.

I had a dream; yes:—some one softly said  
5 “He’s gone”; and then a sigh went round the  
room.

And then I surely heard a priestly voice  
Cry “Subvenite”; and they knelt in prayer.  
I seem to hear him still; but thin and low,  
And fainter and more faint the accents come,  
10 As at an ever-widening interval.  
Ah! whence is this? What is this severance?  
This silence pours a solitariness  
Into the very essence of my soul;  
And the deep rest, so soothing and so sweet,  
15 Hath something too of sternness and of pain,  
For it drives back my thoughts upon their spring  
By a strange introversion, and perforce  
I now begin to feed upon myself,  
Because I have nought else to feed upon.

20 Am I alive or dead? I am not dead,  
But in the body still; for I possess  
A sort of confidence which clings to me,  
That each particular organ holds its place  
As heretofore, combining with the rest  
25 Into one symmetry, that wraps me round,  
And makes me man; and surely I could move,  
Did I but will it, every part of me.  
And yet I cannot to my sense bring home,  
By very trial, that I have the power.  
30 ’Tis strange; I cannot stir a hand or foot,

I cannot make my fingers or my lips  
 By mutual pressure witness each to each,  
 Nor by the eyelid's instantaneous stroke  
 Assure myself I have a body still.

- 5 Nor do I know my very attitude,  
 Nor if I stand, or lie, or sit, or kneel.

So much I know, not knowing how I know,  
 That the vast universe, where I have dwelt,  
 Is quitting me, or I am quitting it.

- 10 Or I or it is rushing on the wings  
 Of light or lightning on an onward course,  
 And we e'en now are million miles apart.  
 Yet . . . is this peremptory severance  
 Wrought out in lengthening measurements of  
                   space,

- 15 Which grow and multiply by speed and time?  
 Or am I traversing infinity  
 By endless subdivision, hurrying back  
 From finite towards infinitesimal,  
 Thus dying out of the expansive world?

- 20 Another marvel: someone has me fast  
 Within his ample palm; 'tis not a grasp  
 Such as they use on earth, but all around  
 Over the surface of my subtle being,  
 As though I were a sphere, and capable  
 25 To be accosted thus, a uniform  
 And gentle pressure tells me I am not  
 Self-moving, but borne forward on my way.  
 And hark! I hear a singing; yet in sooth  
 I cannot of that music rightly say

Whether I hear or touch or taste the tones.  
Oh what a heart-subduing melody!

## ANGEL

My work is done,  
My task is o'er,  
5 And so I come,  
Taking it home,  
For the crown is won,  
Alleluia.  
For evermore.  
10 My Father gave  
In charge to me  
This child of earth  
E'en from its birth,  
To serve and save,  
15 Alleluia,  
And saved is he.  
This child of clay  
To me was given,  
To rear and train  
20 By sorrow and pain  
In the narrow way,  
Alleluia,  
From earth to heaven.

## SOUL

It is a member of that family  
25 Of wondrous beings who, ere the worlds were made,  
Millions of ages back, have stood around  
The throne of God:—he never has known sin;

But through those cycles all but infinite,  
 Has had a strong and pure celestial life,  
 And bore to gaze on th' unveiled face of god  
 And drank from the everlasting Fount of truth,  
 5 And served Him with a keen ecstatic love.  
 Hark! he begins again.

## ANGEL

O Lord, how wonderful in depth and height,  
       But most in man, how wonderful Thou art!  
 With what a love, what soft persuasive might  
 10 Victorious o'er the stubborn fleshly heart,  
       Thy tale complete of saints Thou dost provide  
       To fill the thrones which angels lost through  
               pride!

He lay a grovelling babe upon the ground,  
       Polluted in the blood of his first sire,  
 15 With his whole essence shattered and unsound,  
       And, coiled around his heart, a demon dire,  
       Which was not of his nature, but had skill  
       To bind and form his opening mind to ill.

Then was I sent from heaven to set right  
 20 The balance in his soul of truth and sin,  
 And I have waged a long relentless fight,  
       Resolved that death-environed spirit to win,  
       Which from its fallen state, when all was lost,  
       Had been repurchased at so dread a cost.

25 Oh what a shifting parti-colored scene  
       Of hope and fear, of triumph and dismay,

Of recklessness and penitence, has been  
The history of that dreary, lifelong fray!  
And oh the grace to nerve him and to lead,  
How patient, prompt, and lavish at his need!

5 O man, strange composite of heaven and earth!  
Majesty dwarfed to baseness! fragrant flower  
Running to poisonous seed! and seeming worth  
Cloaking corruption! weakness mastering  
power!

Who never art so near to crime and shame,  
10 As when thou hast achieved some deed of  
name;—

How should ethereal natures comprehend  
A thing made up of spirit and of clay,  
Were we not tasked to nurse it and to tend,  
Linked one to one throughout its mortal day?  
15 More than the Seraph in his height of place,  
The Angel-guardian knows and loves the ran-  
somed race.

### SOUL

Now know I surely that I am at length  
Out of the body: had I part with earth,  
I never could have drunk those accents in,  
20 And not have worshipped as a god the voice  
That was so musical; but now I am  
So whole of heart, so calm, so self-possessed,  
With such a full content, and with a sense  
So apprehensive and discriminant,

As no temptation can intoxicate.  
 Nor have I even terror at the thought  
 That I am clasped by such a saintliness.

## ANGEL

All praise to Him, at whose sublime decree  
 5       The last are first, the first become the last;  
 By whom the suppliant prisoner is set free,  
       By whom proud first-borns from their thrones  
       are cast,  
       Who raises Mary to be Queen of heaven,  
 While Lucifer is left, condemned and unfor-  
       given.

## § 3

## SOUL

10 I will address him. Mighty one, my Lord,  
 My Guardian Spirit, all hail!

## ANGEL

      All hail my child!  
 My child and brother, hail! what wouldst thou?

## SOUL

I would have nothing but to speak with thee  
 15 For speaking's sake. I wish to hold with thee  
 Conscious communion; though I fain would know  
 A maze of things, were it but meet to ask,  
 And not a curiousness.

## ANGEL

You cannot now  
Cherish a wish which ought not to be wished.

## SOUL

Then I will speak. I ever had believed  
That on the moment when the struggling soul  
5 Quitted its mortal case, forthwith it fell  
Under the awful Presence of its God,  
There to be judged and sent to its own place.  
What lets me now from going to my Lord?

## ANGEL

Thou art not let; but with extremest speed  
10 Art hurrying to the Just and Holy Judge:  
For scarcely art thou disembodied yet.  
Divide a moment, as men measure time,  
Into its million-million-millionth part,  
Yet even less than that the interval  
15 Since thou didst leave the body; and the priest  
Cried "Subvenite," and they fell to prayer;  
Nay, scarcely yet have they begun to pray.

For spirits and men by different standards mete  
The less and greater in the flow of time.  
20 By sun and moon, primeval ordinances—  
By stars which rise and set harmoniously—  
By the recurring seasons, and the swing,  
This way and that, of the suspended rod  
Precise and punctual, men divide the hours,

Equal, continuous, for their common use.

Not so with us in the immaterial world;

But intervals in their succession

Are measured by the living thought alone,

5 And grow or wane with its intensity.

And time is not a common property;

But what is long is short, and swift is slow,

And near is distant, as received and grasped

By this mind and by that, and every one

10 Is standard of his own chronology.

## And memory lacks its natural resting-points

Of years, and centuries, and periods.

It is thy very energy of thought

Which keeps thee from thy God.

## SOUL

15 Dear Angel, say,

Why have I now no fear at meeting Him?

Along my earthly life, the thought of death

And judgment was to me most terrible.

I had it aye before me, and I saw

20 The Judge severe e'en in the crucifix.

Now that the hour is come, my fear is fled;

And at this balance of my destiny,

Now close upon me, I can forward look

With a serenest joy.

## ANGEL

It is because

Then thou didst fear, that now thou dost not fear.

Thou hast forestalled the agony, and so  
For thee the bitterness of death is past.  
Also, because already in thy soul  
The judgment is begun. That day of doom,  
5 One and the same for the collected world—  
That solemn consummation for all flesh,  
Is, in the case of each, anticipate  
Upon his death; and, as the last great day  
In the particular judgment is rehearsed,  
10 So now too, ere thou comest to the Throne,  
A presage falls upon thee, as a ray  
Straight from the Judge, expressive of thy lot.  
That calm and joy uprising in thy soul  
Is first-fruit to thee of thy recompense,  
15 And heaven begun.

## § 4

## SOUL

But hark! upon my sense  
Comes a fierce hubbub, which makes me fear.  
Could I be frightened.

## ANGEL

We are now arrived  
20 Close on the judgment court; that sullen howl  
Is from the demons who assemble there.  
It is the middle region, where of old  
Satan appeared among the sons of God,  
To cast his jibes and scoffs at holy Job.  
25 So now his legions throng the vestibule,

Hungry and wild, to claim their property,  
And gather souls for hell.    Hist to their cry.

## SOUL

How sour and how uncouth a dissonance!

## DEMONS

Low-born clods

5            Of brute earth,  
              They aspire

To become gods,  
              By a new birth,

And an extra grace,  
10           And a score of merits.

              As if aught  
Could stand in place  
              Of the high thought,  
              And the glance of fire

15           Of the great spirits,  
The powers blest,

              The lords by right,  
              The primal owners,  
              Of the proud dwelling

20           And realm of light,—

Dispossessed,  
Aside thrust,

              Chucked down,  
By the sheer might  
25           Of a despot's will,  
              Of a tyrant's frown.

Who after expelling  
Their hosts, gave,  
Triumphant still,  
And still unjust,  
5 Each forfeit crown  
To psalm-droners,  
And canting groaners  
To every slave,  
And pious cheat,  
10 And crawling knave,  
Who licked the dust  
Under his feet.

## ANGEL

It is the restless panting of their being;  
Like beasts of prey, who, caged within their bars,  
15 In a deep hideous purring have their life,  
And an incessant pacing to and fro.

## DEMONS

The mind bold  
And independent,  
The purpose free,  
20 So we are told,  
Must not think  
To have the ascendant.  
What's a saint?  
One whose breath  
25 Doth the air taint  
Before his death;  
A bundle of bones,

Which fools adore,  
Ha! ha!

When life is o'er,  
Which rattle and stink,  
E'en in the flesh.

We cry his pardon!  
No flesh hath he;  
Ha! ha!

For it hath died,  
'Tis crucified

Day by day,  
Afresh, afresh,

Ha! ha!  
That holy clay,  
Ha! ha!

This gains guerdon,  
So priestlings prate,  
Ha! ha!

Before the Judge,  
                     And pleads and atones  
 For spite and grudge,  
                     And bigot mood,  
 And envy and hate,  
                     And greed of blood.

## SOUL

25 How impotent they are! and yet on earth  
They have repute for wondrous power and skill;  
And books describe, how that the very face  
Of the Evil One, if seen, would have a force  
Even to freeze the blood and choke the life  
30 Of him who saw it.

## ANGEL

In thy trial-state

Thou hadst a traitor nestling close at home,  
 Connatural, who with the powers of hell  
 Was leagued, and of thy senses kept the keys,  
 5 And to that deadliest foe unlocked thy heart.  
 And therefore is it, in respect of man,  
 Those fallen ones show so majestic.  
 But, when some child of grace, angel or saint,  
 Pure and upright in his integrity  
 10 Of nature, meets the demons on their raid,  
 They scud away as cowards from the fight.  
 Nay, oft hath holy hermit in his cell,  
 Not yet disburdened of mortality,  
 Mocked at their threats and warlike overtures;  
 15 Or, dying, when they swarmed, like flies, around,  
 Defied them, and departed to his Judge.

## DEMONS

Virtue and vice,  
 A knave's pretence.

'Tis all the same;

20 Ha! ha!

Dread of hell-fire,  
 Of the venomous flame,  
 A coward's plea.

Give him his price,

26 Saint though he be,

Ha! ha!

From shrewd good sense

He'll slave for hire;  
Ha! ha!

And does but aspire  
To the heaven above  
With sordid aim,  
And not from love.

Ha! ha!

#### SOUL

I see not those false spirits; shall I see  
My dearest Master, when I reach His throne;  
10 Or hear, at least, His awful judgment-word  
With personal intonation, as I now  
Hear thee, not see thee, Angel? Hitherto  
All has been darkness since I left the earth;  
Shall I remain thus sight bereft all through  
15 My penance time? If so, how comes it then  
That I have hearing still, and taste, and touch,  
Yet not a glimmer of that princely sense  
Which binds ideas in one, and makes them live?

#### ANGEL

Nor touch, nor taste, nor hearing hast thou now;  
20 Thou livest in a world of signs and types,  
The presentations of most holy truths,  
Living and strong, which now encompass thee.  
A disembodied soul, thou hast by right  
No converse with aught else beside thyself;  
25 But, lest so stern a solitude should load  
And break thy being, in mercy are vouchsafed

Some lower measures of perception,  
Which seem to thee, as though through channels  
brought,

Through ear, or nerves, or palate, which are gone.  
And thou art wrapped and swathed around in  
dreams,

5 Dreams that are true, yet enigmatical;  
For the belongings of thy present state,  
Save through such symbols, come not home to thee.  
And thus thou tell'st of space, and time, and size,  
Of fragrant, solid, bitter, musical,

10 Of fire, and of refreshment after fire;  
As (let me use similitude of earth,  
To aid thee in the knowledge thou dost ask)—  
As ice which blisters may be said to burn.

Nor hast thou now extension, with its parts  
15 Correlative,—long habit cozens thee,—  
Nor power to move thyself, nor limbs to move.  
Hast thou not heard of those, who, after loss  
Of hand or foot, still cried that they had pains  
In hand or foot, as though they had it still?

20 So is it now with thee, who hast not lost  
Thy hand or foot, but all which made up man;  
So will it be, until the joyous day  
Of resurrection, when thou wilt regain  
All thou hast lost, new-made and glorified.

25 How, even now, the consummated Saints  
See God in heaven, I may not explicate.  
Meanwhile let it suffice thee to possess  
Such means of converse as are granted thee,  
Though, till that Beatific Vision thou art blind;

For e'en thy purgatory, which comes like fire,  
Is fire without its light.

## SOUL

His will be done!

I am not worthy e'er to see again

- 5 The face of day; far less His countenance  
Who is the very sun. Nathless, in life,  
When I looked forward to my purgatory,  
It ever was my solace to believe,  
That, ere I plunged amid th' avenging flame,  
10 I had one sight of Him to strengthen me.

## ANGEL

- Nor rash nor vain is that presentiment;  
Yes,—for one moment thou shalt see thy Lord.  
Thus will it be: what time thou art arraigned  
Before the dread tribunal, and thy lot  
15 Is cast for ever, should it be to sit  
On His right hand among His pure elect,  
Then sight, or that which to the soul is sight,  
As by a lightning-flash, will come to thee,  
And thou shalt see, amid the dark profound,  
20 Whom thy soul loveth, and would fain approach,—  
One moment; but thou knowest not, my child,  
What thou dost ask: that sight of the Most Fair  
Will gladden thee, but it will pierce thee too.

## SOUL

- Thou speakest darkly, Angel! and an awe  
25 Falls on me, and a fear lest I be rash.

## ANGEL

There was a mortal, who is now above  
 In the mid glory: he, when near to die,  
 Was given communion with the Crucified,—  
 Such, that the Master's very wounds were stamped  
 5 Upon his flesh; and, from the agony  
 Which thrilled through body and soul in that  
     embrace  
 Learn that the flame of the Everlasting Love  
 Doth burn ere it transform. . . .

## § 5

. . . Hark to those sounds!

10 They come of tender beings angelical,  
 Least and most childlike of the sons of God.

## FIRST CHOIR OF ANGELICALS

Praise to the Holiest in the height,  
     And in the depth be praise:  
 In all His words most wonderful;  
 15      Most sure in all His ways!

To us His elder race He gave  
     To battle and to win,  
 Without the chastisement of pain,  
     Without the soil of sin.

20 The younger son He willed to be  
     A marvel in his birth:

Spirit and flesh his parents were;  
       His home was heaven and earth.

      The Eternal blessed His child, and armed,  
       And sent him hence afar,  
 5     To serve as champion in the field  
       Of elemental war.

      To be His Viceroy in the world  
       Of matter, and of sense;  
       Upon the frontier, towards the foe,  
 10     A resolute defence.

#### ANGEL

We now have passed the gate, and are within  
 The House of Judgment; and whereas on earth  
 Temples and palaces are formed of parts  
 Costly and rare, but all material,  
 15 So in the world of spirits nought is found,  
 To mould withal and form into a whole,  
 But what is immaterial; and thus  
 The smallest portions of this edifice,  
 Cornice, or frieze, or balustrade, or stair,  
 20 The very pavement is made up of life—  
 Of holy, blessed, and immortal beings,  
 Who hymn their Maker's praise continually.

#### SECOND CHOIR OF ANGELICALS

Praise to the Holiest in the height,  
       And in the depth be praise:

In all His words most wonderful;  
Most sure in all His ways!

Woe to thee, man! for he was found  
A recreant in the fight;  
5 And lost his heritage of heaven,  
And fellowship with light.

Above him now the angry sky,  
Around the tempest's din;  
Who once had angels for his friends,  
10 Had but the brutes for kin.

O man! a savage kindred they;  
To flee that monster brood  
He scaled the seaside cave, and clomb  
The giants of the wood.

15 With now a fear, and now a hope,  
With aids which chance supplied,  
From youth to eld, from sire to son,  
He lived, and toiled, and died.

He dreed his penance age by age;  
20 And step by step began  
Slowly to doff his savage garb,  
And be again a man.

And quickened by the Almighty's breath,  
And chastened by His rod,  
25 And taught by Angel-visittings,  
At length he sought his God:

And learned to call upon His name,  
     And in His faith create  
 A household and a fatherland,  
     A city and a state.

5     Glory to Him who from the mire,  
       In patient length of days,  
 Elaborated into life  
       A people to His praise!

### SOUL

The sound is like the rushing of the wind—  
 10 The summer wind among the lofty pines;  
 Swelling and dying, echoing round about,  
 Now here, now distant, wild and beautiful;  
 While, scattered from the branches it has stirred,  
 Descend ecstatic odors.

### THIRD CHOIR OF ANGELICALS

15     Praise to the Holiest in the height,  
       And in the depth be praise:  
 In all His words most wonderful;  
       Most sure in all His ways!

20     The Angels, as beseemingly  
       To spirit-kind was given,  
 At once were tried and perfected,  
       And took their seats in heaven.

For them no twilight or eclipse;  
     No growth and no decay:

'Twas hopeless, all-ingulfing night,  
Or beatific day.

But to the younger race there rose  
A hope upon its fall;  
5 And slowly, surely, gracefully,  
The morning dawned on all.

And ages, opening out, divide  
The precious and the base,  
And from the hard and sullen mass,  
10 Mature the heirs of grace.

O man! albeit the quickening ray,  
Lit from his second birth,  
Makes him at length what once he was,  
And heaven grows out of earth;

15 Yet still between that earth and heaven—  
His journey and his goal—  
A double agony awaits  
His body and his soul.

A double debt he has to pay—  
20 The forfeit of his sins,  
The chill of death is past, and now  
The penance-fire begins.

Glory to Him, who evermore  
By truth and justice reigns;  
25 Who tears the soul from out its case,  
And burns away its stains!

## ANGEL

They sing of thy approaching agony,  
 Which thou so eagerly didst question of:  
 It is the face of the Incarnate God  
 Shall smite thee with that keen and subtle pain;  
 5 And yet the memory which it leaves will be  
 A sovereign febrifuge to heal the wound;  
 And yet withal it will the wound provoke,  
 And aggravate and widen it the more.

## SOUL

Thou speakest mysteries; still methinks I know  
 10 To disengage the tangle of thy words:  
 Yet rather would I hear thy angel voice,  
 Than for myself be thy interpreter.

## ANGEL

When then—if such thy lot—thou seest thy Judge,  
 The sight of Him will kindle in thy heart,  
 15 All tender, gracious, reverential thoughts.  
 Thou wilt be sick with love, and yearn for Him,  
 And feel as though thou couldst but pity Him,  
 That one so sweet should e'er have placed Himself  
 At disadvantage such, as to be used  
 20 So vilely by a being so vile as thee.  
 There is a pleading in His pensive eyes  
 Will pierce thee to the quick, and trouble thee.  
 And thou wilt hate and loathe thyself; for, though  
 Now sinless, thou wilt feel that thou hast sinned,  
 25 As never thou didst feel; and wilt desire

To slink away, and hide thee from His sight  
And yet wilt have a longing aye to dwell  
Within the beauty of His countenance.  
And these two pains, so counter and so keen,—  
5 The longing for Him, when thou seest Him not;  
The shame of self at thought of seeing Him,—  
Will be thy veriest, sharpest purgatory.

## SOUL

My soul is in my hand: I have no fear,—  
In His dear might prepared for weal or woe.  
10 But hark! a grand mysterious harmony:  
It floods me, like the deep and solemn sound  
Of many waters.

## ANGEL

We have gained the stairs  
Which rise towards the Presence-chamber; there  
15 A band of mighty Angels keep the way  
On either side, and hymn the Incarnate God.

## ANGELS OF THE SACRED STAIR

Father, whose goodness none can know, but they  
Who see Thee face to face,  
By man hath come the infinite display  
20 Of Thy victorious grace;  
But fallen man—the creature of a day—  
Skills not that love to trace.  
It needs, to tell the triumph Thou hast wrought,  
An Angel's deathless fire, an Angel's reach of  
thought.

It needs that very Angel, who with awe,  
     Amid the garden shade,  
 The great Creator in His sickness saw,  
     Soothed by a creature's aid,  
 5 And agonised, as victim of the Law  
     Which He Himself had made;  
 For who can praise Him in His depth and height,  
 But he who saw Him reel amid that solitary fight?

## SOUL

10       Hark! for the lintels of the presence-gate  
       Are vibrating and echoing back the strain.

## FOURTH CHOIR OF ANGELICALS

Praise to the Holiest in the height,  
     And in the depth be praise:  
 In all His words most wonderful;  
     Most sure in all His ways!  
 15       The foe blasphemed the Holy Lord,  
       As if He reckoned ill,  
 In that He placed His puppet man  
     The frontier place to fill.

20       For even in his best estate,  
       With amplest gifts endued,  
 A sorry sentinel was he,  
     A being of flesh and blood.

As though a thing, who for his help  
     Must needs possess a wife,

Could cope with those proud rebel hosts,  
Who had angelic life.

And when, by blandishment of Eve,  
That earth-born Adam fell,  
5 He shrieked in triumph, and he cried,  
“A sorry sentinel;

The Maker by His word is bound,  
Escape or cure is none;  
He must abandon to his doom,  
10 And slay His darling son.”

#### ANGEL

And now the threshold, as we traverse it,  
Utters aloud its glad responsive chant.

#### FIFTH CHOIR OF ANGELICALS

Praise to the Holiest in the height,  
And in the depth be praise:  
15 In all His words most wonderful;  
Most sure in all His ways!

O loving wisdom of our God!  
When all was sin and shame,  
A second Adam to the fight  
20 And to the rescue came.

O wisest love! that flesh and blood  
Which did in Adam fail,

Should strive afresh against the foe,  
Should strive and should prevail;

And that a higher gift than grace  
Should flesh and blood refine,  
5    God's Presence and His very Self,  
And Essence all divine.

O generous love! that He who smote  
In man for man the foe,  
The double agony in man  
10    For man should undergo;

And in the garden secretly,  
And on the cross on high,  
Should teach His brethren and inspire  
To suffer and to die.

## § 6

## ANGEL

15 Thy judgment now is near, for we are come  
Into the veiled presence of our God.

## SOUL

I hear the voices that I left on earth.

## ANGEL

It is the voice of friends around thy bed,  
Who say the "Subvenite" with the priest.  
20 Hither the echoes come; before the Throne

Stands the great Angel of the Agony,  
The same who strengthened Him, what time He  
    knelt

Lone in the garden shade, bedewed with blood.  
That Angel best can plead with Him for all

5 Tormented souls, the dying and the dead.

#### ANGEL OF THE AGONY

Jesu! by that shuddering dread which fell on Thee;

Jesu! by that cold dismay which sickened Thee;

Jesu! by that pang of heart which thrilled in Thee;

Jesu! by that mount of sins which crippled Thee;

10 Jesu! by that sense of guilt which stifled Thee;

Jesu! by that innocence which girdled Thee;

Jesu! by that sanctity which reigned in Thee;

Jesu! by that Godhead which was one with Thee;

Jesu! spare these souls which are so dear to Thee,

15 Who in prison, calm and patient, wait for Thee;

Hasten, Lord, their hour, and bid them come to  
    Thee,

To that glorious Home, where they shall ever gaze  
    on Thee.

#### SOUL

I go before my Judge. Ah! . . . .

#### ANGEL

. . . . Praise to His Name!

20 The eager spirit has darted from my hold,

And, with the intemperate energy of love,

Flies to the dear feet of Emmanuel;  
 But, ere it reach them, the keen sanctity,  
 Which with its effluence, like a glory, clothes  
 And circles round the Crucified, has seized,  
 5 And scorched, and shrivelled it; and now it lies  
 Passive and still before the awful Throne.  
 O happy, suffering soul! for it is safe,  
 Consumed, yet quickened, by the glance of God.

## SOUL

Take me away, and in the lowest deep  
 10        There let me be,  
 And there in hope the lone night-watches keep,  
       Told out for me.  
 There, motionless and happy in my pain,  
       Lone, not forlorn,—  
 15 There will I sing my sad perpetual strain,  
       Until the morn.

There will I sing, and soothe my stricken breast,  
       Which ne'er can cease  
 To throb, and pine, and languish, till possess  
 20        Of its Sole Peace.  
 There will I sing my absent Lord and Love:—  
       Take me away,  
 That sooner I may rise, and go above,  
 And see Him in the truth of everlasting day.

## § 7

## ANGEL

25 Now let the golden prison ope its gates,  
 Making sweet music, as each fold revolves

Upon its ready hinge. And yet great powers,  
Angels of Purgatory, receive from me  
My charge, a precious soul, until the day,  
When, from all bond and forfeiture released,  
5 I shall reclaim it for the courts of light.

## SOULS IN PURGATORY

1. Lord, Thou hast been our refuge: in every generation;
2. Before the hills were born, and the world was: from age to age Thou art God.
- 10 3. Bring us not, Lord, very low: for Thou hast said, Come back again, ye sons of Adam.
4. A thousand years before Thine eyes are but as yesterday: and as a watch of the night which is come and gone.
- 15 5. The grass springs up in the morning: at evening-tide it shrivels up and dies.
6. So we fail in Thine anger: and in Thy wrath we are troubled.
7. Thou hast set our sins in Thy sight: and our  
20 round of days in the light of Thy countenance.
8. Come back, O Lord! how long: and be entreated for Thy servants.
9. In Thy morning we shall be filled with Thy  
25 mercy: we shall rejoice and be in pleasure all our days.
10. We shall be glad according to the days of our humiliation: and the years in which we have seen evil.

11. Look, O Lord, upon Thy servants and on Thy work: and direct their children.

12. And let the beauty of the Lord our God be upon us: and the work of our hands, establish Thou it.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be; world without end.    Amen.

#### ANGEL

10 Softly and gently, dearly-ransomed soul,  
       In my most loving arms I now enfold thee,  
 And, o'er the penal waters, as they roll,  
       I poise thee, and I lower thee, and hold thee.

      And carefully I dip thee in the lake,  
 15       And thou, without a sob or a resistance,  
 Dost through the flood thy rapid passage take,  
       Sinking deep, deeper into the dim distance.

Angels, to whom the willing task is given,  
       Shall tend, and nurse, and lull thee, as thou  
       liest;  
 20 And Masses on the earth, and prayers in heaven,  
       Shall aid thee at the Throne of the Most  
       Highest.

Farewell, but not for ever! brother dear,  
       Be brave and patient on thy bed of sorrow,  
 Swiftly shall pass thy night of trial here,  
 25       And I will come and wake thee on the morrow.

## QUESTIONS

*I General.*

1. What purpose does the poem serve?
2. Is the purpose definitely stated or merely implied?
3. What lesson is taught by the poem?
4. In what does the teaching force of a poem lie?
5. Where is the climax?
6. Show how the poem possesses unity.
7. What single thought is "core" of the poem?
8. To which of the senses does Newman appeal in his portrayal of varying emotions? (A mighty painter would have chosen lines and colors; the musician prefers sounds as less material. "He proceeds by harmonies and dissonances. The angel chants a hymn of triumph; a 'fierce hubbub' warns that the demon throng are hovering around the judgment seat." William Barry.)
9. Trace the connection between his kind of expression and his musical taste.
10. Show the special appeals made by sounds—chorus of demons—song of angels—versification. Typical of the soul's differing experiences—effect of liturgical prayers brought out by special versification. Show how, for instance, in soul's "Take me away" and angel's "Farewell, but not forever,"—delicate shades of feeling are indicated by special meter.
11. Show another reason for the use of "sound," in that soul which is now alone susceptible to the other impressions analogous to sound.
12. Quote words of the angel to show that the impression is only analogous to sound. What reason for this?
13. In what does the author's strength lie? What parts of the poem would you characterize as grand; sublime; strong; intense; tender; delicate; awful?
14. How would you describe the style—clear? natural? melodious? at times most musical? Illustrate by quotations.

15. Is the style distinctive—that is, indicative of the personality of Newman?
16. Pick out any original figures.
17. Does Newman aim more to express thoughts in much imagery, or to make imagery subservient to clear expression of his inner thoughts?
18. Diction: elevated? strong? smooth? distinctive? How so?
19. Pick out all the parts containing direct Biblical quotations. All parts saturated with Scripture. What do you judge of Newman from this?
20. Give illustrations of a change in meter to accord with varying emotions. Give scansion of each variety.
21. From the poem would you judge Newman was earnest? intense? positive in his opinions? man of high ideals? devout? solidly pious? spiritual? viewer of things from supernatural viewpoint? unworldly? of vivid imagination? of philosophical turn of mind? essentially religious? A man of musical ability? of much learning? scholarship? broad culture? Reason for each. What were Newman's principal tendencies? favorite subjects of thought? topic of conversation?
22. What are the finest parts of the poem? Are there short passages which would serve as quotations? Have any parts become much used quotations? Which?
23. Compare with the character of Newman as learned from his biography, letters and other works, your inferences regarding him. Find out the reason for any differences between your inference and your present opinion.
24. What effects would you judge to follow with such a soul as Newman? Was this the case in regard to those who knew him?
25. What is the theme of the poem?
26. Into what three divisions does the poem naturally fall?
27. What is the distinctive beauty of this poem?
28. How does this poem catch up and express ideas and longings contained in all the author's poems

from the "Solitude of the boy at sixteen to the verses of the man of sixty"?

29. What does the *Dream* tell us of Newman as regards the tone of his mind and the trend of his thoughts?
30. Give several other points concerning Newman, gleaned from the poem.

## II Detailed Analysis

### 1—Prologue

1. In what elements does the *Dream* resemble classical drama?
2. In what does it differ?
3. Give the *dramatis personæ*.
4. Give the conflict of clash of forces.
5. What do the first words of Gerontius portray?
6. Give measures of his agony. Why is Alexandrian here used?
7. Of what are the words of the Assistants a paraphrase?
8. How is the effect of prayer shown in the next words of Gerontius?  
What change in versification? Why?
9. In lines beginning "Sanctus fortis, Sanctus Deus," describe the versification. Tell why used and what impression it gives.
10. Quote lines in Gerontius' words, beginning "I can no more," which express vividly the anguish now upon him.  
Show how incomplete lines are used to heighten effect.
11. What lines give measure of his anguish?
12. What does the petition for angelic assistance show?
13. Look up each incident referred to in prayer of Assistants beginning—"Rescue him, O Lord, in this his evil hour."
14. Quote last words of Gerontius. What purpose is served by pauses?

15. Show how the versification of the priest's words is well adapted to the impression intended to be conveyed. Of what are his words a paraphrase?
16. What is the predominant note of Section 1?

### Section 2

1. Show that the moment of death but fixes the soul in its dispositions, i. e., heaven or hell begins on earth.
2. What are leading notes in the first impression of the soul after the moment of dissolution?
3. Give the lines which indicate the measure of these impressions.
4. What words best describe the song of the angel?
5. Give the Church's doctrine concerning the guardian angel.
6. What peculiarities of metrical, rhythmic, and rhyme structure in the angel's song? What effect is thus produced?
7. With what doctrinal matter are the following words of Gerontius and the angel taken up? Give measure of the love of guardian angel. 159:15.
8. What do 159:17 and following indicate concerning the powers possessed by the soul?
9. Give measure of beauty of angel. Read from Apocalypse what we may judge concerning the beauty of angelic beings.
10. Why is blank verse chosen?
11. Show how "praise of humility," is note of the angel's next words. 160:3.
12. What is the leading note of Section 2?

### Section 3

1. How is supernatural element introduced in first colloquy of angel and soul? 160:10.
2. Show from words of Gerontius how the soul instinctively longs for communication; also, how it is perfectly united with the will of God.
3. What exposition of the manner of measuring "intervals" in eternity does the angel give? 161:12 and following.

4. How do 162:23ff teach that heaven or hell begins in the soul at moment of dissolution?

#### Section 4

1. Give a measure of perfect calm in the soul. 163:18.
2. By what words are the songs of the demons best described?
3. What does the song of the demons contain in its essence?
4. What key does the angel give to Satan's power over mankind? 163:19ff.
5. How explain the state of a disembodied spirit? 168:19ff.
6. How does Newman deftly get out of telling us what he does not know? 169:11ff.
7. Give a measure of the anguish of purgatory. 170:17ff.
8. What do the soul's next words show as to its uniformity of will with will of God? 170:24ff.
9. How does the angel describe the effect of the sight of Christ at the particular judgment? 171:6.
10. Show how the essence of the doctrine of sanctification of a soul is contained in 171:8.

#### Section 5

1. Explain "Sons of God."
2. Songs of choirs of Angelicals—
  - a. With what significant words does each chorus begin? Explain significance.
  - b. With what does the first chorus deal? the second? What doctrine of "evolution" does the second chorus contain?What does the third chorus recount? Quote words giving the essence of the purification of the soul lines.  
What thought do fourth and fifth choruses develop?  
What significance in the fact that as the soul approaches nearer to the judgment seat, songs turn

more and more on the thought of the sacred humanity?

Analyze contrast between the songs of angels and demons.

3. How does the angel describe the heavenly city?
4. Read Tennyson's *Bugle Song*. Compare with 174:9-14.
5. What significance in the fact that the angel now speaks more clearly of the experience awaiting the soul at the judgment seat? 176:1.
6. Show full significance of the words—"If such thy lot. . . ." 176:13.
7. Give the measure of the soul's peace. 177:8.
8. Pick out salient points in the "Song of the Angel of Sacred Stairs."

### Section 6

1. Explain "veiled presence of our God." 180:16.
2. Give measure of the intensity of soul's thought. 180:12ff.
3. What device does Newman use to represent the "pleadings" for the soul at the judgment seat?
4. What artistic device is used for explaining what takes place in the soul at judgment seat?
5. What notes does the song of the soul breathe forth?
6. What is the key-note of the angel's song?
7. Show how the same note is carried into the song of the souls in purgatory.
8. How may the last song of the angel be considered a tribute on the part of Newman to the angels?
9. How may the whole poem be considered a tribute to the angels?
10. Write a paper on Newman's love for the angels.
11. It is said that this poem is the answer to the longing expressed in *Lead, Kindly Light*. Have the "angel faces" smiled on John Henry Newman?

# NOTES

## SAUL

**Introductory Note.** The sketches of Saul and David are taken from *Parochial and Plain Sermons*, delivered at Oxford, before Newman's conversion to the Catholic Church. "It was in his *Parochial Sermons*," says Professor Shairp, "beyond all his other works that he spoke out the truths which were within him—spoke them with all the fervor of a prophet and the severe beauty of a poet." These sermons were first published in 1834.

13 : 10. **Miracles even to satiety.** Newman says, "Miracles do not make men better. The history of Israel proves it."

13 : 21. Their carnal hearts were not set upon the invisible things of God but upon "the flesh pots of Egypt."

13 : 21-24. The lesson of the Old Testament is "Salvation through authority." They were blamed, not because they had asked for a king, but because they had pictured to themselves a king, not what he might and should have been, God's Viceroy over Israel, but a king who was like other eastern despots, a king who practically dethroned God from the sovereignty of Israel, under the pressure of whose rule they should soon know distress.

14 : 8. **There is in true religion,** etc. We note here Newman's use of a triple cord. He shows (1) the similarity between the phenomena of the spiritual life of the individual and the phenomena of the spiritual life of the Jewish nation; (2) he illustrates the principle that the history of Israel and of God's dealings with Israel is the history of the individual soul; (3) in Saul, "King after their own hearts," are again the same elements as are found in the nation.

14 : 22. Samuel was the last of the Judges. He came into prominence in the great deliverance of the oppressed

Israelites from the Philistine yoke. He excelled his contemporaries in justice, honesty, and unselfishness as well as in statesmanship.

14 : 24. **Felt they were behind the world**, etc.—illustrates the distaste of the unspiritual-minded for spiritual things. Only the spiritual man can properly appreciate the hidden manna of divine things; only the spiritual can find nourishment in the apparent sameness, etc. of spiritual things. . . . “the spiritual man judgeth all things.” (I Cor. ii, 15.)

14 : 26. For the existence of good points in Saul we take as an argument the strong affection entertained for him by two such characters as Samuel and David. That these two men, both “after God’s own heart,” had under different circumstances so loyal and strong an affection for Saul, argues powerfully for the existence of a certain nobility or “possibilities” of certain nobility in him.

15 : 16-23. Note the effective symbolism in contrast between Samuel and Saul. Samuel is the objective representation of theocratic government; Saul, of temporal royalty. To have been content with Samuel would have been for Israel conformity with the divine will: to demand Saul, “a king like the nations,” was man’s opposing will seeking what it considered beneficial. For Israel to have been content with Samuel is analogous to a soul corresponding with the will of God; Israel’s seeking a king, to a soul obstinately seeking its own way in the matter of salvation, etc.

15 : 18. The request was an ungrateful condemnation of Samuel under whose rule they had found favor before Jehovah. He had taught them. He had provided for their spiritual education; he had led them back to God from idolatry; he had won victory for them over their enemies; he had never forsaken them in their hour of need; now they were dissatisfied and wanted him no longer.

15 : 37. It was one of the most magnanimous and heroic acts ever done in the world’s history, when Samuel, convinced that it was the will of God, set himself to do what no other man could do: to forsake all his past, to abandon

all the lines of action he had worked out through the best years of his life and to put in other hands—possibilities. Read Samuel's farewell. (I Kings xii, 19-25.)

**16 : 22. Without unsettling him.** Note the fine balance shown. From these appeals of character, we would infer great things as regards Saul's future actions.

**16 : 23.** In these lines Newman brings out in detail the incidents which disclose the higher points in the character of Saul. We are given three measures of his humility each surpassing the preceding in degree: **Kept it secret (16 : 23)**—**Hid himself (16 : 30)**—**Held his peace (17 : 3)**—Measure of disinterestedness, in the record of his dealings in behalf of the men of Jabesh (**17 : 22**). Newman tells us, *Parochial Sermons*, page 335:

"This consideration tends to account for the strange way in which defects of character are buried in a man. He goes on for years and no one ever discovers his particular failings, nor does he know them himself; till at length he is brought into certain circumstances which bring them out. Hence men turn out so very differently from what we expected, and we are seldom able to tell beforehand of another, and scarcely ever dare we promise for ourselves as regards the future. The proverb for instance says power tries a man, so does riches, so do various changes of life. We find that, after all, we do not know him though we have been acquainted with him for years."

**18 : 6-19.** The measure of Saul's deficiency.

**18 : 31 ff.** Tremendous measure of his shortcomings follows upon his *disobedience*. (Comparison with David who was a sinner.) "The Lord is nigh unto all them that call upon him." (Ps. cxliv, 18.) "Those who have declared war with sin, (and though with plenty of defects, miseries and imperfections, and perhaps falling sometimes more seriously) never go on living in sin, and have no affection for any sin however small." Bertrand Wilberforce, O. P.

**19 : 13. A deeper inspection :** double obligation rested upon Saul. (1) obligation of his creatureship; (2) obli-

gation of his special vocation, kingship of a theocratic people.

19 : 21. Saul lacked religious principles. This is the capital neglect of our times—to do without God, to lay the foundation of human life on human sympathy and skillful adaptation of oneself to physical laws.

20 : 4. **No deep-seated religious principle at all.** Religious principles are fundamental viewpoints upon which conduct is built. Conviction of the intellect carried over into the emotions—and recognized as the springs of action.

20 : 11-16. **What nature made him, such he remained.** "Mere natural virtue wears away when men neglect to deepen it into religious principle." Emphasis on the necessity of faith, and supernatural principles as the guide of action.

20 : 25. **He doubted of the divinity of the Dispensation of which he was an instrument.** Lacking faith, Saul not only fails to retain the natural virtues he possessed, but he even becomes cruel, resentful, hard-hearted.

22 : 12-13. **Direct profaneness.** The right of offering sacrifice was limited to the priesthood and was therefore in Saul, sacrilegious.

23 : 7-13. **He was indifferent.** Saul, a type of modern heresy, whose principles seem not so much open denial as silent negation; a neglecting of God, putting Him aside as an inconvenience or a disturbing factor in its calculations. "‘I believe in God’ brings the infinite into human calculations and infinity swallows up finite quantities." Father Rickaby, *Waters That Go Softly*.

23 : 25. **The established religion was but a useful institution.** An inversion of Christ's command—"Seek ye therefore first the kingdom of God and his justice and all these things shall be added unto you." (Matt. vi, 33.)

23 : 31-32. **Pride is dethroning God and putting self in His place.** Self-respect is relying on God in us. Pride is the great tap-root of sin, according to St. Thomas.

24 : 6. **Amalekites.** A clan or tribe with which Israel had often had contests.

24 : 24-25. In his last interview, before he rejects Saul for his disobedience to God, in sparing the choice flock of Agaz, Samuel utters that famous expression of a fundamental truth of religion: "For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams." (I Kings xv, 22.)

25 : 10-21. The full measure of his iniquity. He has lost all sense of justice.

25 : 22-28. Apostasy and final impenitence are the direct punishment of neglect of faith. Newman calls "conscience" our great internal teacher of religion. "Conscience too, teaches us not only that God is, but what He is." And as if to make this last assertion clearer, speaking of the various emotions we experience at transgressing the voice of conscience, he says, "These feelings in us are such as require for their exciting cause an intelligent being; we are not affectionate toward a stone, nor do we feel shame before a horse or dog; we have no remorse or compunction on breaking mere human law; yet so it is conscience excites all these painful emotions, confusion, foreboding, self-condemnation; and on the other hand, it sheds upon us a deep peace, a sense of security, a resignation, and a hope, which there is no sensible, no earthly object to elicit." *Grammar of Assent*.

## EARLY YEARS OF DAVID

Newman's delineation of David gives us an estimate of his own characteristic virtues. In this sketch we may see the very principles which governed the life of Newman.

"Cardinal Newman's mind is above all a religious mind. Religion is for him a reality, an intense reality; it is a sacred tunic clothing all his thoughts and making them holy and earnest; it is an essential part of his existence; it is the life of his life." Brother Azarius, *Phases of Thought and Criticism*, p. 22.

31 : 5. The Psalms. "Psalms" mean in Hebrew hymns of praise—one hundred and fifty—a great part of which

were composed by David over 3000 years ago. They are the oldest prayers in the Church. Our Lord used them throughout His earthly life. Mother Church keeps them as her glorious songs of praise, love and gratitude.

32 : 3. Disobedience of Saul is contrasted with "sense of unseen power" of David.

33 : 7-9. This gives evidence that the Kingship is a sacred office, with power from God.

33 : 12. Tending sheep was a monotonous, lonely task, but it was one of the best possible schools for David. It put beauty into his soul and strength into his body. It made him resourceful, thoughtful, patient, it filled him with reverence and gave him in great abundance the best qualities of Saul and many necessary qualities which Saul lacked.

33 : 31. The inspired song of David was the means of restoring grace to Saul's spirit. Read Psalm xxii to learn the spirit that guided David.

34 : 7. This is a prophecy. Morning after morning, God's anointed one standing at the foot of the altar opens the Mass with,

"I will go unto the altar of God  
To God Who giveth joy to my youth."

34 : 25. As David was a type of Christ, so Goliath is a type of sin which was overcome by Christ. This incident illustrates the ancient custom of allowing a champion from each of two opposing armies to represent the entire army in a duel to decide the question of victory.

35 : 4. **Being still.** An illustration of strength of character, which has been defined as "a habit of self-control for a high purpose."

35 : 14. Measure of this friendship: "And Jonathan swore again to David because he loved him: for he loved him as his own soul." (I Kings, xx, 17.)

35 : 24. Saul's hatred of David typifies the rejection of grace by the sinner.

36 : 14. God's power is manifested in David's killing of

Goliath with a sling and stone, because "power is made perfect in infirmity."

36 : 30-32, 37 : 1-4. The resignation of David is elsewhere praised by Cardinal Newman thus: "I call resignation a more blessed frame of mind than sanguine hope of present success, because it is the truer and the more consistent with our fallen state of being, and the more improving to our hearts; and because it is that for which the most eminent servants of God have been conspicuous."

*Parochial Sermons*, p. 445.

37 : 5. David's obedience to authority is evidence of his divinely constituted faith.

37 : 25. David's song of thanksgiving for his deliverance from his enemies is in use in the Church's liturgy. Cf. Ps. xvii, 4—"Praising I will call upon the Lord: and I shall be saved from my enemies."

37 : 30. The history of these irregularities of David's life gives the reason of the sorrow evident in the Penitential Psalms.

38 : 14. This is characteristic of Newman's method. He must view things in their essence.

38 : 17. **A witness for Almighty God**—that is, all actions are governed by principles of faith and obedience to God.

38 : 29. **A man after His own heart** is the highest praise.

39 : 25. David in the administration of his official duty—"fidelity to Almighty God"—is an eminent type of Christ. ". . . I come to do thy will, O God." (Heb. x, 9.)

41 : 11. The attitude of reverence to the King proves the foundations of the faith of David. In Newman's *Apologia* (p. 50) we have a personal account of the spirit of faith with which he, even as an Anglican, regarded his ecclesiastical superiors.

41 : 15 ff. Joseph was the favorite son of Jacob. Note the forcible parallel. Both were consistently loyal. Joseph's loyalty is shown in that he did violence to himself when he would not forgive his brethren, not even his father, until

he had brought them to a full knowledge of their guilt,—to recognize that they had offended—and to make them repent before he restored them to favor. David's loyalty consisted in self-conquest of a different type—but equally significant of loyalty.

42 : 31. In the tests to which David is put, note his absolute obedience to God. Obedience to God is the stipulation for the obtaining of God's protection.

43 : 12. "The day of promise"—when David is to become the King of Israel.

43 : 15. The incident of the robe is in modern parlance "circumstantial evidence."

44 : 7. **But mine hand shall not be upon thee.** Personal devotion triumphs. "Revenge is mine . . . saith the Lord." (Rom. xii, 19.)

45 : 6. A measure of Saul's power of sincerity.

45 : 27 ff. Here unconsciously Newman is describing his own conduct in his long and earnest but painful and suffering struggle toward the truth.

46 : 6. **How settled and composed in the faith and fear of God.** This is the basic likeness of all truly interior souls.

46 : 7 ff. **As in the Services, so in the patterns, etc.** The intensity to imitate varies inversely with the distance we perceive to be between our ideal and ourselves. The child imitates the adult because he does not perceive the difference between himself and his elders. Christ, our Supreme Ideal, is Perfection itself. His Blessed Mother and the saints interpret Christ to us, and in their characteristic virtues give a concrete objective "pattern" to our conception of the character of Christ. Wundt defines "a conception" according to its psychological development as "the complete blending through active apperception of a ruling single impression with a series of connected impressions."

Scope of the Church's adaptation to individual needs. These lines illustrated Newman's great love for the Church

as a divine institution. "Church" here refers to his soul's ideal of the true Church, to which at that time he did not formally belong.

## AUGUSTINE AND THE VANDALS

Cardinal Newman, in the sketch of Chrysostom, gives his definite notions on the life of a saint as interpreted through the saint's own correspondence without any intrusive, officious biographer: "With a view to learning real devotion to him, I prefer (speaking for myself) to have any one action or event of his life drawn out minutely, with his own comments upon it, than a score of virtues or acts of one virtue, strung together in so many sentences." And again he tells us it is his delight "to trace the solemn conflict which is waging in the soul between what is divine and what is human." This sketch of Augustine and the Vandals, and that of the Conversion of Augustine illustrate his insight into character as well as his method in the discerning of spirits. His genius is likewise manifested in the connecting of points separated by many intervening events. He passes from the description of Augustine's general anguish of mind, to his sorrow over the death of his friend; then glides back into his life in Carthage and Rome and passes quickly to his intercourse with St. Ambrose with the ease of one conversing with a friend who knows his subject. From this, by easy transitions, he gives the account of Augustine's intercourse with Simplician and then leads up to the account of his conversion. Here he touches on Monica's devotion, mentions her death, records her dying words and gracefully brings the sketch to a conclusion simple but scarcely abrupt.

Introduction very effective.

50 : 6. **Extinction of a candlestick** refers to Apocalypse, i, 20.

50 : 7. Arians were followers of Arius of Alexandria. The heresy denies the divinity of Christ.

50 : 10-13. The philosophic temper of the Eastern mind rendered it accessible to the work of enlightenment.

51 : 12. Evidence that Newman had made a study of Proconsular Africa. (See *Callista*, Ch. I for same.)

51 : 19 ff. Analysis of Vandal temperament.

52 : 1 ff. Logical sequence exhibited in this paragraph. Natural approach to his subject, St. Augustine.

52 : 28 ff. Apt and unique figure. How tersely Newman sums up the various opinions on the subject under consideration!

This section is taken up with the elucidation of the differing opinions of Athanasius and Tertullian. The object of the sketch is to give St. Augustine's view on the subject. In so preparing for his main purpose, Newman follows the advice he himself gave to W. S. Lilly on the subject of writing. "Be sure you grasp fully any view which you seek to combat and leave no room for doubt about your own meaning." Newman after stating both sides sets up Augustine as arbiter.

58 : 13. Note sarcasm in the quoting of these words of Tertullian.

58 : 22. Newman seizes the very essence of the temperament of Tertullian.

58-63. The orderly, well-disciplined mind of Newman is evidenced by the opening lines. This section will be referred to in the analysis of Augustine's character.

63 : 27. Salient points in character, luminous judgment, calm faith, single-minded devotion. Events which followed bear out description (63 : 32; 64 : 5). The degree of his suffering might be represented in an ascending degree of intensity:

(1) "the interval of dreadful suspense"

(2) "as well as of actual suffering"

(3) "amid the desolation of the Church around him"

(4) "with the prospect of his own personal trials."

His faith makes his devotion tranquil; his devotion makes his faith eager. Characteristics manifested in his letter, page 59:

- (1) Broad-minded, shown in his general dealing with the question.
- (2) Painstaking and gracious charity; his careful and detailed dealings with his brother bishop's difficulties.
- (3) Capable of grasping every phase of a situation and appropriately dealing with it.
- (4) "Luminous judgment"—reconciles Tertullian's and Athanasius' views. He charitably denies the arguments of Athanasius, while upholding the conduct of Athanasius.

65 : 23 ff. This was Augustine of the flaming heart, the perfect model of true penitents.

66 : 20 ff. A definite epoch in the Church's growth and development flowered with St. Augustine and closed with him.

## CONVERSION OF AUGUSTINE

**Introduction:** These Essays on the Fathers of the Early Church were written to illustrate the spirit and manners of the Early Christians.

69 : 8 ff. Previous to his conversion. The world-old conflict between the flesh and the spirit.

70 : 12 ff. Masterly analysis of different effects of irreligion on the two classes of men. Essence of lack of discomfort in the first, who become brutalized and deadened. The second class hunger after something indefinable. "For the flesh lusteth against the spirit, etc." (Gal. v, 17.)

70 : 26-27. Perfect moral virtue does not eradicate the passions; it regulates them.—St. Thomas.

71 : 12-13. This solves many difficulties in character analysis, furnishing a reason for the old saying, "The best when corrupted become the worst."

71 : 18 ff. The difference between Byron and St. Augustine is basic. Byron's unhappiness was caused by his own selfishness. The characteristics of Augustine are especially shown in Newman's analysis of his misery:

"Our hearts are restless until they rest in Thee," and the effect of it upon himself. Measures as follows:

(1) "I bore a shattered bleeding soul, etc."

(2) "All things looked ghastly, etc."

(3) "In groaning and in tears alone, I found a little refreshment."

(4) "If I offered to discharge my load."

72 : 17 ff. The first vengeance on the guilty is that which is inflicted by his own conscience.

72 : 23. A life is said to be true when it attains its rule and measure, namely, the divine law.

74 : 29-34. Augustine's strong, tender, affectionate nature is shown in the words regarding his dear friend.

75 : 3 ff. His disappointment in Faustus shows his innate hunger for truth. Open and amiable temper is manifested in his interest in Ambrose. Rebellion and contempt is shown in his contempt for the matter of St. Ambrose's sermon. The secret of Augustine's musings on Ambrose is explained if we refer back to 72 : 3-10.

76 : 16-17. The will cannot be directed to good, unless there be already some knowledge of the true, since the object of the will is good understood.

77 : 2 ff. Interior struggle between two wills. "I was bound not with another's irons, but by my own iron will." All the strength of nature and strength of grace must be directed and controlled. This is the duty of the will. When the ideal he seeks is not merely contemplated but willed, the ideal is given directive force. In St. Augustine, the conquest of self is the triumph of the Christian ideal. It is the "deny himself" of the gospel—and sums up the Catholic philosophy of life.

80 : 20 ff. Measure of the conflict Augustine underwent at the termination of his inner struggle. Augustine was seduced by the attractions of pleasure in his early life and his ardent imagination was transported by his senses. But it is quite an unusual thing to find the same man once so dissipated, when renovated by faith, having such rectitude

of heart and soul. Hence a triumph of grace—which gave glory to God.

81 : 21 ff. A. D. 386. Vigorous souls do nothing by halves, hence the complete conversion. The remorse of the converted penitent is assuaged by the sweetness of contrition.

82 : 6 ff. In St. Augustine's Confessions, Ch. IX, we read: "St. Monica came twice every day, morning and evening to Thy Church, without ever failing, not for vain tales and old wives' gossip, but that she may hear Thee in Thy words, and that Thou mightest hear her in her prayers."

It was such a mother's prayers and tears that gave to the world the model penitent, scholar and saint.

## CHRYSTOSTOM

**Introduction.** In these character sketches, Newman gives many self-revealing touches. The introduction to this particular sketch has a strong personal note. As one of his biographers says, "We seem to see Newman in his study, pen poised above his paper all ready to start upon these fascinating sketches." He has a special fondness for the early Christian Fathers. Like him they were students, theologians and preachers—for the advancement of the Catholic creed, a mission as potent for them as the regeneration of the Church of England was later to be for Newman. To these souls who knew the bitterness of misunderstanding and of spiritual perplexities he feels a sympathy that appeals and gratifies.

84 : 1-19. The author brings out his own convictions while allowing others the privilege of having as decided an opinion as he claims. Observe how skillfully he puts forth arguments to maintain his position.

86 : 24. He prefers to get his impressions first-hand without the interpretation of a biographer.

88 : 19. The definition of "a life" is characteristic of Newman's thoroughness and sincerity.

88 : 20 ff. The "individuality" of the "grace-illumed"

soul is a characteristic of Newman which he finds in his favorite saints. How reasonable the statement that the individuality can be obtained only by reading those personal records which mirror the man's inner life. Even when letters give neither personal facts nor explicit statements of interior life, they inevitably manifest the principles which vivify it.

88 : 29. The versatility of his genius can find advocates in the realm of nature as well as in the school of philosophy.

89 : 8 ff. **Commonly, what is called "the Life."** This is an example of Newman's keen penetrative wit and gives an insight into that invigorating mercilessness which Newman manifested when preaching in the interests of truth, e. g., *Tracts for the Times*. He had been described by one who knew him intimately, "as having an original force of character which refused to be moulded by circumstances, which was to make its own way and become a power in the world; a clearness of intellectual perception, a disdain of conventionalities, a temper imperious and wilful, but always with a most attractive gentleness, sweetness and singleness of heart and purpose." J. A. Froude.

90 : 23. **The Euxine!** These poetic touches and occasional digressions show Newman's style: he is poet at all times and must appeal to the imagination either by vivid description or subtle delineation.

91 : 21-22. "If Newman," says one of his biographers, "had a special claim to be accounted a saint, it was the uncomplaining resignation with which he took successive and crushing disappointments and misunderstandings which appeared to destroy the usefulness of his life." We can understand, therefore, his realization of Chrysostom's exile.

92 : 27-31. **because he ever in his writings, etc.** Measure of the disinterestedness of Chrysostom.

93 : 7. **In his youth, etc.** Measure of mortification of the Saint.

95 : 5. They hung upon his words—magnetic influence.

95 : 18. Newman had written the sketches of Basil and Gregory nearly twenty-five years earlier. The comparison is self-revealing. Newman's keen and sympathetic understanding alone could give adequate expression to the genius of these three.

96 : 10-17. The analogy of the seasons is as ingenious as it is beautiful. This pictures touchingly the reason for his great admiration of St. Chrysostom.

96 : 30 ff. The patience that is built upon the deep-seated faith in God's providence.

97 : 21 ff. Note the working up of climax.

99 : 12. It is singular what a hold St. Chrysostom has upon men of all ages. He was the favorite of Dr. Barrow as Virgil was of Dante.

100 : 5. It is "this discriminating affection" which explains it all—an imitation of a particular perfection of God.

101 : 27. It is the "personality," the distinctive trait which makes the different saints models or "patterns" for our imitation.

103 : 10 ff. The great Cardinal has the striking gift which belongs only to the great masters—psychological insight, and with it, rare skill which suggests always the right word. "He expresses what all feel but cannot say; and his phrases become household words."

103 : 23 ff. Newman achieves his best characterization when he is describing the characteristic most peculiarly his own.

## ST. PAUL'S CHARACTERISTIC GIFT

With his ease and charm of colloquial manner, backed by his fundamental sincerity of tone, in this sketch of St. Paul's Characteristic Gift, Newman takes his readers into his confidence and gives them his own intimate knowledge of this saint, his by predilection. This discourse was delivered in Dublin in 1857. It is given in *Sermons on Various Occasions*.

107 : 5. **Patterns**—that is, what they are to us, the virtues of their souls are patterns to be copied.

108 : 3. Newman writes here as one bearing witness to truths which only the eyes of faith can behold.

108 : 15. The supernatural informs the natural.

109 : 13. "Holiness," with Newman, is the fulness of divine gifts.

109 : 25. The feast is instituted to commemorate the miraculous instance of God's power and to propose to penitents a perfect model of true conversion.

110 : 15-23. This is the key to St. Paul's character, "not stripped of nature, but clothed with grace and the power of Christ."

111 : 25. The poet referred to is Terence. There is much philanthropy in these later times, even to altruism—but less of charity which loves the neighbor for God's sake.

112 : 17. **St. Philip Neri**, founder of the Congregation of the Oratory, whom Cardinal Newman chose for his own special father and patron. Newman says of him, "All was to be done by the light and fervor, and convincing eloquence of his personal character and his easy conversation." Influence, intimacy, winning intercourse, these were the means by which St. Philip Neri preferred to work on those about him.

113 : 22 ff. Human learning possessed by St. Paul.

114 : 7, 10-11. Sympathy for human nature. He would be to them as a guardian angel.

116 : 5-26. Newman's loving regard for these traits is a revelation of some of the deepest instincts of his own nature.

117 : 28. **St. Stephen**, the first Christian martyr; stoned to death by the Jews outside the walls of Jerusalem.

120 : 6. Note affinity between special vocation and characteristics.

120 : 8. In St. Paul zeal was according to knowledge, which zeal was made and kept so by the grace of God acting on a sympathetic and affectionate nature.

## CALLISTA

*Callista* is a tale presenting an outline of history of the action of Christianity on the educated world of the early centuries. The novel was written by Newman while he was Rector of the Catholic University of Dublin. It was begun in 1849 and finished in 1856.

There is a double purpose in the study of *Callista*; first it represents in a pleasing interesting style the manners and customs of Christianity and paganism during the third century; second, it throws light upon the character of the author, who true to his instinct of inner analysis has portrayed in Agellius his own inward struggles.

Newman was essentially an interior man; "his was an energy and force of character which refused to be moulded by circumstances"; life for him was a continued and agonized struggle of mind and heart and soul until he came into the undisputed and unquestionably true possession of full and perfect Truth. That he knew the pangs of solitariness we know from many an illuminating word in both his poetry and prose. Hence he could thoroughly appreciate the condition of mind in which he represents Agellius; he could understand the subtlety of the snare laid for him; he could enter into all his feelings and know well the full measure of both his conflict and victory. *Callista* is in every sense an analysis of character from the inner viewpoint.

Interest centers in Agellius and Callista, the soul-life of each of whom is laid bare. The contest between Christianity and paganism lies not so much in the struggle with coercive exterior force as it does in the inner struggle of heart and will between the powers of good and evil. Exterior persecution plays its part but it is as accidentals rather than essence; the real martyrdom is in the heart of Agellius and the soul of Callista. Both fight through an inner conflict of unmeasured intensity before the "morn of light dawns."

Agellius typifies a highly spiritual soul cut off from every avenue of help to a higher life, yet bravely struggling on despite every obstacle toward the "goal of the supernal vocation." His weariness, despondency, cheerlessness,—his tenacious hold on the ideal,—his very fall into the snare of intellectualism which offers a field for relief of the minor pressure are all true to soul life and are delineated as he only can delineate who has passed through such a martyrdom himself.

The key to the character of Callista is given in her own words: "I am a child of Greece and have no happiness than that, such as it is, which my own bright land, my own glorious race give me. . . . The pride of mind, the revel of the intellect, the voice and eyes of genius and the fond beating heart, I cannot do without them." Ch. XIX.

Hers was "a soul nourished upon the visions of genius and subdued and attuned by the power of a strong will." It typifies human nature unregenerate, longing for light and life. All her gifts of intellect but made life more unendurable; she craves for infinite love, which craving she endeavors to satisfy with things of earth but finds only bitterness and vexation of spirit. She craved a religion which would satisfy her mystic longings but above all she longed for a religion which embodied Plato's First and Only Fair in a Person. The Greek character unlike the Oriental and Egyptian could not be satisfied by an unseen, invisible, mysterious something, but craved that the conception of perfect loveliness be embodied in human form. When Callista came to read St. John's Gospel, she found portrayed there that something which could satisfy her intellect, "He who exemplified all this wonderful philosophy in Himself." Ch. XXVIII.

The desire Newman ascribes to Callista for a personal God is a desire that existed in his own heart to a marked degree. "As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being." *Apologia*, p. 49.

## THE DREAM OF GERONTIUS

*Appreciations*

"To my mind the *Dream of Gerontius* is the poem of a man to whom the vision of the Christian revelation has at all times been more real, more potent to influence action, and more powerful to preoccupy the imagination than all worldly interests put together."

Richard H. Sutton.

"All through life it would seem that the sense of his own soul, of his spiritual nature, and of God, was more present to him than the material world which surrounded him. And it is a thought of his, always deeply felt, that the unseen world is close to us and ever ready, as it were, to break through the shell and manifest itself."

J. C. Shairp.

"The *Dream of Gerontius* resembles Dante more than any other poem written since the great Tuscan's time."

Sir Henry Taylor.

"The *Dream* is a rare poetical rendering into English verse of that high ritual which from the death-bed to the Mass of Supplication encompasses the faithful soul. . . ."

Barry's *Literary Lives*.

"The poem in which, in no other save (dare we say) the Apocalypse, the walls of time and space flicker and grow thin before the fiercer pressure of Eternity. The *Dream of Gerontius* has been 'the preparation for death' of peasant and soldier and prince; for many years in its spirit Newman himself had lived; in it, perhaps, is enshrined, under finest veils, his secret."

Rev. C. C. Martindale, S. J.

"Considered in its formal aspects it is a marvel of metrical variety and taste, regarded in its psychological content it is a faithful and convincing record of human reactions to thoughts beyond the reaches of the soul, and studied as an interpretation of the life and experience of man, it is a glowing and powerful commentary on what is and what is to be. Here Newman penetrates behind the veil before which Tennyson paused with wavering hope of answer or redress; here he boldly flings open the door to which Omar Khayyam found no key. One other poet only, the Catholic Dante, has ever carried the human spirit and human speech so far."

Brother Leo.

The *Dream* may be classified as a dramatic dialogue, of classical form. It bears a striking resemblance to a Greek tragedy in form; it is deeply and seriously religious,—the theme universal, giving the history of one supreme moment in the life of mortal man. The poem falls easily into five acts or incidents, a prologue and epilogue; it has a limited *dramatis personæ* with choruses, and constant change in meter to suit the changing sentiment. However, one difference in form is evident,—the change in place, which is not permitted in the Greek drama.

The drama is at once the most material and the most spiritual aspect of literature. In the dramatic action the soul appears under powerful restraint, excitement, transformation. The conflict, the slash and clash of wills is the most important element. This is a drama of a soul's salvation, and the conflict of adverse forces is made personal to each reader.

Newman through his psychological penetration makes the mind of the dying man real to us. The poem pictures the mysteries that lie hidden beyond the moment of death. Its emotional sympathy and mystic suggestiveness, as well as its religious significance, can be thoroughly appreciated only by the Catholic mind.

The poem appeared in the April and May numbers of *The Month*, 1865.

## § 1

## Introduction of Prologue.

148 : 13. Here "the visitant is knocking, his dire summons at the door."

149 : 9 ff. In the death chamber a priest and his assistants and a few friends are gathered chanting the litany of the dying. Assistants paraphrase the Recommendation of a Departing Soul. (Newman loved the liturgy, and always suggested the use of the liturgical prayers in preference to others in presenting our desires to God.)

149 : 22 ff. Gerontius. Effect of prayer seen in these words. Grace strengthens him and for an interval the horrors of death grow less terrible. Versification—rhymed pentameter and trimeter alternated—gives the impression of strain.

150 : 15 ff. How much they miss who hear these prayers for the first time when they come to die, who have never troubled to learn what the Church will ask for them in their hour of direst need.

151 : 3 ff. Soul of Gerontius assisted by heavenly grace makes acts of faith, hope and love and profound adoration of the Holy Trinity. The versification (iambic tetrameter alternately rhymed) is well fitted to express the calm solid strength which the soul feels.

152 : 3 ff. Through the horrors of collapse he clings to life. Meter changes to show change in Gerontius. A vivid realization of his approaching dissolution comes again to him; note the masterful description of his condition. "That sense of ruin, which is worse than pain." To the sense of "ruin" is added a terrible and agonized fear, together with the sensation that the spirit of evil hovers in the neighborhood. Measure of anguish in the last prayer.

**152 : 26 ff.** The Church's prayer begs for further mercies. References to Old and New Testament.

**153 : 1 ff.** Enoch, a prophet, pleased God in all his ways. "No man was born upon earth like Henoch." (Eccles. xlix, 16.) "By faith Henoch was translated that he should not see death." (Heb. xi, 5.)

Elias (Eccles. xlviii, 1-9; iv Kings ii, 2.)

|                 |                  |
|-----------------|------------------|
| Noe             | Genesis vii      |
| Abraham         | " xiii, 1        |
| Job             | " xlii           |
| Isaac           | " xxii           |
| Lot             | " xix            |
| Moses           | Exodus xiii, 18  |
| Daniel          | Daniel vi        |
| Children, Three | " iii            |
| Susanna         | " xiii           |
| David           | I Kings          |
| Apostles        | Acts of Apostles |

**153 : 13.** St. Thecla, martyr, was miraculously rescued from flames by a rain which extinguished them.

**153 : 15 ff.** Gerontius exhausted in body by the death agony, strengthened in soul by the Sacraments, passes quietly away with that ejaculation on his lips which Christ used in His death-hour. Note the effect gained by the use of pauses after "me" and "hands."

**154 : 1 ff.** *Proficiscere*, etc. Sonorously musical versification (iambic pentameter blank). Exact paraphrase of the grand prayer under whose protection the Church sends forth the dying Christian. This paraphrase of the Litany of the Dead is majestic. Predominating note of Prologue is agonizing terror tempered and controlled by trust in God.

## § 2

**154 : 22 ff.** The soul has left the body and is being borne aloft. Impressions: lightness and freedom, silence, —no longer in the material world. The spirit is made the

medium of physical sensation, yet we accept this condition which transcends all human experience. Time is now unlike the intervals measured by man. Insight and poetic fancy of Newman combine to give the picture.

155 : 15. Soothing and sweet, yet sternness and pain. Only Newman's insight and expression could reconcile these contrasting elements.

156 : 27 ff. A subtle pressure tells him he is being borne forward.

157 : 3 ff. Song of the Angel. Doctrine of the guardian angels. Meter of song is iambic dimeter with change to trochaic in the last verse of each stanza—note peculiar method of rhyme.

157 : 24 ff. Gerontius refers to the creation of angels and outlines the doctrine of the angelic nature. Newman is indebted throughout the poem to the doctrine and ritual of the Church.

158 : 7 ff. Doctrine of fall and redemption of man. Contest waged by the individual soul against its enemies,—outlines duty of the guardian angel.

159 : 15-16. Measure of the love of the guardian angel for his charge.

159 : 20 ff. Measure of the beauty of the angel. Blank verse chosen as best calculated for the expression of such calm, tempered thought. Leading note of this Section or Act: Impressions of a disembodied soul.

### § 3

160 : 12 ff. Note the supernatural tone. Versification is in accord with affectionate expression of the angel, "My child, and brother."

160 : 14. Note the soul's instinctive longing for communication, also its perfect conformity with the will of God.

161 : 9 ff. Exposition of the measurement of "intervals" in the immaterial world.

162 : 14. This is a suggestion of the mystical union of

the soul, when intellectual profession of faith yields to "the prayer of simple regard" where the soul is entirely satisfied to look at God.

162 : 18 ff. Fear is an element in perfect love,—fear of offending the loved one, awe at His greatness and condescension, lest we prove unworthy of it.

162 : 25. The reference is to "that fear which is the beginning of wisdom."

163 : 3 ff. This explains the doctrine that heaven or hell begins in the soul from the moment of dissolution.

#### § 4

163 : 16 ff. The spirits of evil. Measure of soul's calmness, when even the "fierce hubbub" does not distress it.

163 : 22. See Job i, 6.

165 : 13 ff. The song of the demons, best described by the angel's words: "It is the restless panting of their being," etc. The song of the demons filled with discords contains the very essence of the hatred of God and man, unrepentant, impotent, blasphemous pride. The wail of the evil spirits sinks below Gerontius; he soars through choirs of angels who sing the glory and triumph of redemption. The introduction of the demons at this point adds an element of plot.

167 : 1 ff. *In thy trial state*, etc. Gives the key to Satan's power over the world at large, and the power those have over the demons who live by the spirit of God. St. James says, ". . . every man is tempted by his own concupiscence." (i, 14.)

168 : 8 ff. To resist temptation and to rise superior to evil inclination during life finds its rewards when death comes, for we pursue the same habits then as when in life.

168 : 19 ff. Wonderful explanation of the state of a disembodied spirit.

169 : 20 ff. Here Newman meets a problem. Note how deftly Newman gets out of telling us what he does not

know of the manner in which the Saints behold the Beatific Vision.

170 : 6 ff. The craving of the soul for God. "Thou art . . . my portion in the land of the living." (Ps. cxli, 6.)

170 : 23. Paradoxical . . . refer to 171 : 8.

171 : 1. The "mortal" is St. Francis of Assisi. (171 : 4 The stigmata.)

171 : 8. The doctrine of purgatory. Purification by pain here, or by fire hereafter. These lines remind us of Francis Thompson—"Ah! must Thou char the wood ere Thou canst limn with it?"

## § 5

171 : 11. **Sons of God**, i.e. angels. See footnote Douay Version of Scripture, Job, i, 6.

171 : 12 ff. The songs of the choirs of angelicals: First chorus deals with creation of angels and man. Second tells of man's fall and its awful consequence—for body and soul. This second chorus contains the true doctrine of evolution; third, fourth and fifth stanzas tell of man's fall to the level of brute creation; sixth gives the correct principle of his return to something like his original state. This stanza is a refutation of the theory of evolution from lower species. Here Newman shows that as man's breaking with God has been the cause of his degeneration, so return to God by penance is the only explanation and only possible way of and for his regeneration. It is on the line of "rebirth" explained by Christ to Nicodemus—the revivifying influence of an interior change. Remaining stanzas contain the development of the same thought.

174 : 9 ff. This appreciation of the angelical chorus reminds one of Tennyson's *Bugle Song*.

174 : 15 ff. Third chorus after opening invocation of praise contrasts the trials of angels and man; recounts hope given to man; touches on man's free will as making Christ's redemption fruitful or useless for the individual soul. Song shadows forth the anguish of purgatory.

175 : 25, 26. Note the last two lines which give the essence of the purification of the soul.

176 : 1. Clearer and more detailed knowledge of those experiences of which he had spoken "darkly"; for now the soul's power of comprehension of spiritual things has increased.

176 : 12. This line reminds us of Dante and his guide Beatrice.

176 : 21. This line suggests that look which melted the heart of penitent Peter on Holy Thursday night.

177 : 15 ff. Note the progress, through the gate, up the sacred stair to the threshold.

178 : 11 ff. Fourth and fifth choruses develop the thought of St. Paul—"As in Adam all die, so also in Christ all shall be made alive." (I Cor. xv, 22.) The fourth dwells particularly on the weakness of impotent man; fifth responds with the thought of man made all powerful by Jesus Christ.

180 : 3 ff. This echoes the Church's cry, "O felix culpa!"

## § 6

180 : 16. As the soul draws nearer to the judgment seat the songs turn more and more on the thought of the sacred humanity.

180 : 17 ff. On the threshold of the tribunal, there floats past Gerontius to the very throne of God, the prayers of those who still kneel about his bed, and here they are joined with the Angel of the Agony.

181 : 5. The device of introducing the Angel of the Agony at this point is to convey the emotional pleading of the soul.

181 : 18. Ah! . . . That pause makes this very expressive language, the language of pure emotion. This is the most solemn moment of the poem,—yet it is left to our imagination. In this Newman desires to secure the per-

sonal realization of the reader, of this supreme moment in the life of everyone.

181 : 19. The angel's explanation following is a device for telling us what occurred, without in any way interfering with that climactic moment.

181 : 21. **Intemperate energy of love.** Gerontius flies from the embrace of the angel, straight to the feet of his judge.

182 : 9 ff. Tone of the soul's thought after judgment,—love eager for suffering, that it may the sooner be purified. Compare line 176 : 24 with lines 182 : 9 ff.

### § 7 *Epilogue*

182 : 24. Mark the peace of this ending. . . . Same note is repeated in the angel's song.

183 : 6. Song of the souls in purgatory is a paraphrase of Psalms, especially lxxxix—patient, yearning, submissive, adoring love.

184 : 10 ff. Last song of the angel is a tender tribute to those angelic spirits Newman ever loved. Of the angels Newman wrote: "Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those who see the face of God."

184 : 23. The whole song breathes the angel's love for the long guarded and now saved soul. In Newman, love was the crown of reverence, esteem, admiration. He could not coldly venerate. It is a beautiful interpretation of the Catholic doctrine of purgatory.









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